1509/890

AN

ESSAY,

To lay open the GOSPEL in its Original Purity,

BY A

TWELVEFOLD PARAPHRASE

ON THE FIRST GOSPEL PROMISE,

Made by GOD, in Paradiſe, unto the two firſt REPRESENTATIVES of the Human-Race, immediately after the FALL.

(RECORDED IN GENESIS, iii. 14, 15.)

WHEREIN

Twelve different Attributes of the SUPREME BEING;

The Divine Conduct towards Mankind, as Moral Agents; the original Nature and Effects of Moral Evil; the ſpiritual Office of CHRIST, the Mediator, in his human and divine Nature; the Means and Effects of regenerating, juſtifying, and ſanctifying Grace; with the progreſſive Glory of perſevering Believers:... are illuſtrated, and made intelligible to the meaneſt Capacity, from Reaſon and Scripture, as far as the Nature of a Paraphraſe would admit.

BY

CHRISTOPHER FREDK TRIEBNER,

Late Miſſionary of the Honourable Society for Promoting Chriſtian Knowledge at Ebenezer, in Georgia; but now Miniſter of a Lutheran Congregation, in Brown's-Lane, Spital-Fields, London.

LONDON:

Printed for the Author, by Iſaac Garner.

And Sold by W. NICOLL, No. 51, St. Paul's Church-Yard; J. DENIS, No. 2, New Bridge-Street; T. SCOLLICK, City Road, Moorfields; And THE PRINTER, No. 57, Wych-Street, Strand.

M. DCC. LXXXVIII.

BRITISH MUSEUM
30 JAN 63

THE DEDICATION.

To the Honourable SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE, in Great Britain; and Proteſtant Miſſionaries in the Eaſt and Weſt Indies, jointly with the King of Denmark; inſtituted by Royal Charter, A. D. 1699.

MY former connections with your pious views in ſpreading the Doctrines of Holy Scripture among the Proteſtant Germans, ſettled at Ebenezer, in Georgia, as your MISSIONARY; and the generous ſupport you gave me in that laborious Miſſion, (from the year 1769) have ſecured my gratitude and beſt wiſhes. With much ſatisfaction, I have ſpent no ſmall portion of my life in your ſervice; and with regret I look back on that diſtreſſing period, when, to ſupport my conſcience, and fidelity to the Britiſh crown, I was forced to quit my Miſſion and property, and take ſhelter in St. Auguſtine and the Bahama Iſles. Whilſt I remained at New-Providence, I formed the following Sketch of the Doctrines of Chriſtianity, and communicated it to the Rev. DR. GASKIN, your Secretary: And now, with a view to

promote a true faith and right practice, I have presumed to publish it, under hopes of your patronage.

In consideration of my being a Foreigner, may I not also encourage the expectation, that the Language will meet with your indulgence, and the protection of a generous public; because you regard *Elegance of Style*, but in situations where you can claim it; and Decency only, where TRUTH is interested: and because Mr. FLAVELL well observes --- "I have not found that God ever made "use of laboured periods, rhetorical flowers, and ele- "gancies, to improve the power of Religion in the "world."

If my endeavours shall answer your wishes, and obtain your protection, I shall be thankful, and give the glory to GOD; whilst I remain an expectant of a better life, --- and

Your most obedient servant,

No. 2, *Red-Lion-street*, SPITAL-FIELDS, ---8, 1788

C. F. TRIEBNER.

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PRE-

PREFACE.

THOUGH the following pages are chiefly intended for a revival of Scriptural Truths, mentioned in the title page; yet, they may alſo ſerve as a reflective light on the different opinions brought forth in the world in all ages, and, in particular, ſince the time of Reformation; and help to determine whether theſe opinions, independent of Scripture, or ſanctioned by it, through them --- or the artificial logic of critics, and deſigning ſectaries --- have proved *more beneficial to the human mind, to the peace and welfare of the domeſtic, civil, and political ſtates of ſocieties*, than Scripture itſelf, or thoſe who approach the neareſt to it.

Great exclamations have been almoſt univerſally made againſt the Scripture-account of the creation of the world; the forming of man; the origin of evil by ſatan, repreſented under the emblem of a ſerpent, &c. yet none has hitherto been produced, better adapted even for a rational belief, than that known by Scripture. Bad phyſicians, indeed, who magnify diſeaſes by exclamations, but are not able to procure remedies to cure them: And thoſe are worſe, who pretending to be able to cure the ſore eye of reaſon, have alſo utterly ſpoiled the ſound one of faith. It is juſtly to be apprehended, that the period will arrive, when neither reaſon nor faith will be any more exiſtent in the world: *becauſe that reaſon which deſtroys the foundation of reſt, cannot be ſound reaſon.* --- Reaſon (as the moon from the ſun) receives her light from a divine revelation, and acts on ſelf-evident principles; which are no where clearer to be found than in the Scripture. The light of a bleſſed Reformation has ſhone brightly: Reaſon, inſtead of humbly receiving that light; and being thankful, thinks herſelf dazzled, fettered, and darkened, and is

aſhamed

aſhamed to own both her natural blindneſs, and the ſupernatural influence of that light.

Thanks be unto a watchful Providence, for the preſervation of Scripture-truth; and alſo for that reflective portion of light derived from it, which breaks forth in moſt of even the worſt productions of the learned, that appear intendedly inimical to it. They find themſelves under the neceſſity to acknowledge a ſelf-exiſtent, eternal, omnipotent, omnipreſent, incomprehenſible, all-wiſe, good, and immortal Cauſe of all cauſes; yet deny that this ſupreme, good, and perfect Being, can be ſo communicatively good and powerful, as to communicate his ſelf-exiſtent nature, in ſuch a manner, and by an eternal *actus*, that conſubſtantially, in and with him, centers in a perſon, *a Saviour*, in limited human nature, for the reſtoration of man's primitive integrity and happineſs; and to give a revelation of ſuch a perſon, in ſo condeſcending a manner, that it may be underſtood by men; or to ſend, at laſt, this perſon into the world, to make known his glory, the happineſs of men, and his good-will towards them; by preaching, by working miracles, by laying down his temporal life, ſanctified for that purpoſe, as a ranſom for loſt mankind. That is certainly a ſtrange idea of a ſelf-exiſtent, powerful, all-wiſe, and ſupremely good Being; which is not able and good enough to manifeſt the utmoſt of his power, wiſdom, and goodneſs! If a rich, powerful, and wiſe man, keeps his goodneſs to himſelf; nobody thinks him good. Can God be thought ſo, when he permits men to periſh without a Saviour? It is acknowledged by theſe writers, that man could not make himſelf; that an inviſible Being made man; that his fate is involved in uncertainty; that he is a dependant creature; and that his ſoul will be ſenſible after death: That the all-perfect and good ſelf-exiſtent Being, after having

provided

provided his creatures with every thing neceſſary, would only lay this command on them, *Do not abuſe my bounty:* that man has faculties, that would enable him, if properly exerciſed, to conquer thoſe propenſities of his animal nature, which would otherwiſe tend to defeat the end of his being; and that men who regulate their conduct to what they know muſt be the will of the Creator, will be hereafter rewarded; but that thoſe who act otherwiſe, will meet with their deſerts: that reaſon is the gift of God: that God makes known himſelf to our ſenſes, by his works:--Yet they refuſe to admit the Scripture-account of theſe points; which, from the oldeſt of times, by writers of a faithful, diſintereſted, and upright conduct, have given a more perfect, diſtinct, repeated, and emphatical account, and from whom, it is more than probable, rationaliſts, by their education amongſt Chriſtians, have attained to that degree of light, which they boaſt of as a mere effect, proceeding from the bare endeavours of reaſon: juſt as if darkneſs could enlighten itſelf; and that, by exerciſing its propenſities, in darkening the globe, it could, without the aſſiſtance of the ſun, make the day!

They admit, that the goodneſs of God is diſplayed throughout all the world; that it exceeds every thing human nature is capable of: yet, they cannot believe, that that corruption of human nature, which has defeated the end of its creation, ſtands in need of ſuch an eminent degree of ability, wiſdom, and goodneſs of the Creator, that can deſtroy its accidental cauſe and conſequences. He that could create nature, cannot reſtore it: Nature muſt become her own redeemer! They admit that men are free moral agents, who can abuſe the goodneſs of God; and that it is altogether probable that "there is a con-"tinual chain of beings, riſing, in a regular progreſ-"ſion, towards perfection, till the link ſtops at the

"unpaſ-

"unpaſſable ground," &c. See, page 96, 97, of the pamphlet --- *A true and faithful account of the Iſland of Veritas* --- Yet cannot believe the abuſe of the goodneſs of God, by ſuch a being, which attempted to paſs over the unpaſſable ground, aſpiring to be like God himſelf, and becoming inſtrumental in the fall of inferior angels and men. They admit of bounds between created nature, and the incommunicable attributes of the Deity; but deſpiſe the revelation of theſe bounds, by a ſingle negative command---*Of the tree of the knowledge of good and evil, thou ſhalt not eat of it---In the day thou eateſt thereof, thou ſhalt ſurely die.* Can that being be the Supreme Good, which keeps his moral agents ignorant of their bounds? They believe "that God left not innu-"merable orbs unoccupied by creatures;" whom neither they themſelves, nor others, have ſeen, and cannot ſee ---- but cannot believe the hiſtorical report of the acts, ſufferings, and exaltation, of that glorious Perſon, who came from heaven to make them inhabitants, nay inheritors, of the Godhead himſelf! What a diſadvantageous unbelief!! They believe that the eſſence of the Deity is inconceivable; and yet they charge Chriſtians with believing abſurdities, when they ſay the ſame; becauſe, by dint of a Divine revelation. They allow the worſhip of that inconceivable Being; but greatly blame Chriſtians, as idolators, for worſhipping the ſame God, revealed to them in their nature. From the difference of opinions of God, in every nation, they judge them all guilty of errors, tending to defeat the deſign of his creation; yet never try, ſincerely, that ſimple demand of Chriſt, by practical experience --- *If any man will do the will of him that has ſent me; he ſhall know whether* THIS *doctrine is from God, or whether I ſpeak of myſelf.*

Chriſtianity, deformed by the bad management of many of its friends, and inſidiouſly attacked by its foes;

foes; ſpeaks, however, for itſelf, *by its conſiſtency with itſelf*, ſince its firſt publication in Paradiſe, until the preſent epoch, when carnal reaſon, benefited by its influence, arrogates the throne, for no other purpoſe than to pull down the bulwarks of the city of God; who may have wiſe reaſons to permit the triumph of rational religion; nay, perhaps, once more, to permit coercive means to aſſiſt reaſon in pulling down hierarchies, and ſyſtems, foreign to his eternal plan of the ſalvation of men: the ſame means have been employed in erecting and ſupporting them. True religion may be purged from accidental droſs; vain profeſſors, and hypocrites, may be cauſed to tremble: But TRUE Chriſtians will ſurely ſtand, and ſay --- "God is our refuge and ſtrength, a very preſent help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea: Though the waters thereof roar, and be troubled; though the mountains ſhake with the ſwelling thereof. There is a river, the ſtreams whereof ſhall make glad the city of God, the holy place of the tabernacles of the Moſt High. God is in the midſt of her; ſhe ſhall not be moved: God ſhall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, and the earth melted. The Lord of Hoſts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord; what deſolations he hath made in the earth. He maketh wars to ceaſe, unto the end of the earth: he breaketh the bow, and cutteth the ſpear in ſunder: he burneth the chariot in the fire. Be ſtill, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord of Hoſts is with us; the God of Jacob is our refuge. Selah."

Dear Reader, Should it pleaſe the Author of all truth and bleſſings, to bleſs the reading of theſe pages

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with a lively impreſſion on thy mind, by which thou mayeſt be enabled to ſee a wonderful concurrence of all Divine Attributes, in the reſtoration of mankind and thyſelf, by the bleſſed Jeſus; I humbly and earneſtly beſeech thee, that thou wilt not ſlight them, on any account whatſoever; much leſs, becauſe that elegancy of ſtyle, beauty of form, and manner of expreſſion, which adorn modern publications, is wanting here. Truth, independent of theſe things, is not only worthy of acceptation, in whatever ſhape it appears; but muſt alſo be received and improved, merely on the account of being truth; if it ſhall not prove a ſtumbling-block to faith in this world, and a plain and impartial judge of the ſoul in that to come. I therefore humbly deſire, any of the adverſaries of the Scripture-account reſpecting the Deity---the creation of the world, and man---the origin and progreſs of natural and artificial corruption---the ſpiritual redemption of mankind, by Jeſus Chriſt---the juſtification and ſanctification of ſinners, by a faithful and conſtant uſe of the means of grace---the future happineſs of perſevering believers, and eternal damnation of obſtinate unbelievers----that they may conſider the natural relative condition and connection theſe truths bear to one another---the conſiſtency of them, not only with themſelves, but, in particular, with the Divine glory, and the happineſs of mankind—— And that doctrines, void of that connexion, or ſtated in a mere rational, probable light, independent of Scripture; muſt alſo be void of that efficacy to obligate the mind to a free and willing ſubmiſſion, and obedience, to that ſelf-exiſtent, omnipotent, juſt, and holy Being, whom rationaliſts themſelves profeſs; and who, having made known his will, both by his works and his words, is alſo the Judge of all, in proportion to the degree of light which each may have an opportunity to enjoy and practiſe.——And may the bleſſings of the everlaſting JEHOVAH be upon us. *Amen.*

AN ESSAY

To lay open the Goſpel, &c.

GENESIS, III. 14, 15.

" God ſaid unto the Serpent, I will put enmity
" between thee and the woman; between thy
" ſeed and her ſeed: He ſhall bruiſe thy head,
" and thou ſhalt bruiſe his heel."

The Firſt Paraphraſe.

Abſolute and infinite Unity of Johovah Elohim.

I ELOHIM, Father, Word, and Spirit, the only true GOD: Gen. i. 1, 2. compared with Pſal. xxxiii. 7. Job, xxxiii. 4. Deut. vi. 4. 1 Cor. viii. 5, 6. Deuter. iv. 35---39. John, xvii. 3. Mark, xii. 29---32. Rom. iii. 30---38. Matth. xxviii. 19, 20. Mark, xii. 37. --- Whoſe eſſence, in an indiviſible ſimplicity, is all perfection: John, iv. 24. 1 Tim. vi. 15, 16. Acts, xvii. 28. 1 Cor. iii. 17. and an inexhauſtible Fountain of that glorious variety, order, and dependance, which is wonderfully and conſpicuouſly diſplayed in my works, words, ways, benefits, and judgments: Rom. i. 19, 20. John, i. 1---9. Pſal. xix. 1. Acts, xiv. 17. xvii. 24---28. 1 Cor. xii. 3---12. Iſa. xlii. 6. 8---13. And which, in particular, is eminently delineated in the human ſpecies, whoſe innumerable myriads proceed from a lump of clay, out of which I created one man, and out of one of his

ribs, one woman, knitting them together, that they ſhould be one fleſh: Gen. i. 26---28. ii. 7. 18. 21---24. and with one accord, repleniſh, rule, and govern the earth. Man, made after our own image, with a moſt ſimple tendency to know, chuſe, and perform, that which is good: Gen. i. 31. ii. 7. 15---20. and to hate, oppoſe, and overcome, that which is bad and forbidden, by a ſingle poſitive law, the only condition in their ſtate of probation, for the preſervation and cultivation of an infinite and eternal communion with me, their God and Maker. Wiſdom of Sol. ii. 23. Eccleſ. xv. 11---20. Eph. iv. 23, 24. Whom thou, O ſpirit of diſſention and rebellion! after having invented and contracted evil, to thine own deſtruction, haſt artfully beguiled from that innate ſimplicity, whereby they obeyed my law: Gen. iii. 1---5. John, viii. 44. 2 Cor. xi. 3. And as they thereby have rendered themſelves alienable: Gen. iii. 7, 8. Eph. iv. 18, 19. and incapable of that union which they were created for: Eph. ii. 1, 2, 3, 4. 12. 1 Theſſ. iv. 5, 6, 7, 8. it is entirely beyond their own, or any other creature's power, to recover their own happineſs. *Will*, in retroſpect to abſolute juſtice againſt evil, and abſolute love of righteouſneſs, eſtabliſhed in an everlaſting covenant of peace, made between us, Father, Son, and Holy Ghoſt: Pſal. ii. 7---12. John, xvii. 2, 3, 4, 5. x. 34, 35, 36. Iſa. xli. 8, 9. Pſal. xl. 7, 8. compared with Heb. x, 7, 8, 9. 15, 16, 17. Pſal. cx. 1, 2. compared with Matth. xxii. 44. in order to reclaim mankind by a Mediator, who being one of us, their original Creators: Gen. i. 26. compared with Pſ. cxlix. 2. John, i. 1. 3. 14. called the Word, that was in the beginning with God, and himſelf God; made fleſh in the fulneſs of time, by uniting to him human nature, to one individual perſon: 2 Cor. v. 18. 21. 1 Tim. ii. 5, 6. *Put*, or impoſe,

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impoſe, an indelible *enmity*, as an everlaſting partition wall: Pſal. xciv. 20. 2 Cor. vi. 14, 15, 16. Gal. iv. 29. v. 27. *Between thee*, the author of ſin, who didſt not perſiſt in the truth: John viii. 44. *and the woman*, my ſeduced creature: 2 Cor. xi. 3. 1 Tim. ii. 14. *Between they ſeed*, i. e. all obſtinate and refractory angels: Jude, 6. Rev. xiii. 7. and men, who as a ſeed of malice, as a generation of vipers, wilfully and determinately hate and oppoſe my cauſe: Matth. xiii. 38. iii. 7. xiii. 32, 33. Revel. xix. 2, 3. 19. xx. 15. *And her ſeed*, i. e. Chriſt; Gal. iii. 16. The Incarnate Word, and only begotten Son of the Father, in human fleſh, who, in every other reſpect, ſhall be like another man, (ſave ſin belonging to thy ſeed) that he may be able, in every change and temptation of life, from his very exiſtence in the womb, to his expiration on the croſs, to expiate for ſin: Heb. ii. 14. 18. to appeaſe and aboliſh that enmity; Eph. ii. 14. to reconcile men to me; 2 Cor. v. 19. 21. and redeem them from thy power unto eternal life; Col. i. 12. 20. He, who is the only Shepherd of the flock, Ezek. xxxi. 24——28. John x. 12——18. The anointed inheritor of the nations of the earth; Pſal. ii. The only Lord; Eph. iv. 5. 1 Cor. viii. 6. The Lord of Lords, and King of Kings; Rev. xvii. 14. xix. 16. compared with 1 Tim. vi. 15. ſhall utterly deſtroy all other Gods, that made not the earth and the heavens; Jer. x. 11. The preaching of his Goſpel, the adminiſtration of his baptiſm, and the faithful participation of his body and blood, by the faithful, under the influence of his Spirit, without the aſſiſtance of the temporal ſword, or any other coercive meaſure; ſhall gather his people into one faith, and the unity of one ſpirit; John, x. 11. Ezek. xxxiv. 23.---31. Mark, xvi. 15, 16. Matth. xxviii. 19, 20. Eph. ii. 11. 22. iv. 11---16.

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His never-failing ſacrifice, his powerful interceſſion, his omnipreſent influence on the ſaints, his uncontroulable wiſdom, in preſerving and guiding of his church, ſhall be an overmatch to thy ſtratagems, methods, and cuſtoms, whereby thou ſhalt ſeduce the nations. *He*, the bleſſed Meſſiah, as the only mediator between God and man, *ſhall bruiſe thy head*, and utterly deſtroy thy kingdom; 1 John, iii. 8. John, xix. 30. Rev. xx. 10. *Thou* (as the executioner of that inflexible doom "In the day "thou eateſt thereof, you ſhall ſurely die." Gen. ii. which I have put upon the tranſgreſſing repreſentatives of the human race, whoſe ſecurity He has freely undertaken to be) *ſhalt bruiſe his heel*, i. e. his manhood, which, as a ſacrifice for ſin unto God, ſhall be ſubmitted to thy ſting, and the fury of wicked hands; Acts, ii. 23, 24. John, x. 17, 18. for ſuffering the death of the croſs; Phil. ii. 6, 7, 8. But as it is impoſſible, that He, on account of the purity of his nature, united with the Godhead, ſhould be holden by death, Acts ii. 24. 28. or ſee corruption in the grave, Pſal. xvi. 10. abſolute juſtice, ſatisfied by his ſufferings and death, ſhall raiſe him from the dead for the juſtification of every ſinner, to enable them to believe on him; Acts, v. 30, 31. xvii. 30, 31. Rom. iii. 21---26. And to be ſaved effectually and eternally; John, vi. 32---58. Theſe are the ſeed which ſerve him; Pſal. xxii. 30, 31. lxxxvii. 5, 6. They are accounted to the Lord for a generation; they are the reward of the travail of his ſoul; Iſa. liii. 11. The glorious inſtruments, that ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done this; Pſ. xxii. 31. Obſtinate ſinners, as a ſeed of malice; Matth. xiii. 38---42. As a curſed generation of vipers; Matth. iii. 7---12. ſhall have part with thee in everlaſting fire; Matth. xxv. 41. Thus ſhall every knee of thoſe in Heaven, and in earth, and under

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the earth, bow, and every tongue confeſs, that Jeſus Chriſt is the Lord, to the glory of God the Father, who ſhall be all in all: Phil. ii. 10, 11. Rev. v. 11. 14. 1 Cor. xv. 24---28.

Perſevering believers, who have overcome, by the blood of the lamb, every kind of idolatry and wickedneſs, ſhall inherit all things, and God will be their God, and they ſhall be his ſons: Rev. xxi. 7.

PRAYER.

For Unity of Spirit.

EVER-bleſſed glorious God, Father, Son, and Holy Ghoſt! I give thee humble thanks for the gracious manifeſtation of thy eternal and inacceſſible glory, not only in the works of creation, but alſo, in the moſt comfortable manner, in the manhood of our bleſſed Lord Jeſus Chriſt. By him, the Son of thy boſom, we are enabled to ſee thee, whom nobody could ſee. By him we are gathered from the diſtraction of this world, unto the bleſſed unity which ſubſiſts between thee the Father and the Son. Enable our minds, by the ſpirit of regeneration and ſanctification, to behold the glory of thy everlaſting kingdom, and that we may enter therein whilſt we have time and opportunities offered for that purpoſe; that we may not be found amongſt thoſe, who, after the maſter of the houſe is riſen up, and hath ſhut to the door, ſhall begin to ſtand without and knock, and ſhall hear no other voice, but that dreadful one, *I know ye not: depart from me, all ye workers of iniquity.* Enlighten all men, who, for Chriſt's ſake, have time, temporal life, means, and opportunities (given unto them for repentance) to be aware of their ſalvation. Deliver thou thoſe idolatrous nations from that blindneſs of heart, and

the

the enchantments of wicked men, who keep the light of thy Goſpel, and the means of thy ſalvation, from them. Deſtroy the power of ſatan in deluding a credulous world, by his ways, cuſtoms, faſhions, and allurements, whereby the mind is alienated from thee, the ever living God. Let Jews, the hardened offſpring of a believing Abraham, feel the power of thy ſalvation; and cauſe the blood of thy Son, which has been upon them for centuries, unto vengeance, (according to their deſire) come upon them to melt their hearts into godly ſorrow for him, whom their fathers pierced; that by the ſpirit of grace and ſupplication, they may look upon him, and be cleanſed from the guilt of blood, which anſwers againſt them, whenever they draw near without the atonement of thy eternal Son. Unite all nations into the unity of one faith; that the dominion of thy Son may be from ſea to ſea, and from the river even unto the ends of the earth! *Amen.*

Texts of Scripture teſtifying the Unity of God: Deut. xxxii. 39. 2 Sam. vii. 22. 1 Kings, viii. 60. 2 Kings, xix. 15. 19. Pſal. lxxxvi. 8. 10. Iſa. iv. 6. xlv. 14. 1 Cor. viii. 4. Texts forbidding all idolatry: Col. iii. 5. Matth. vi. 24. Eph. v. 5. 1 Tim. vi. 17. Phil. iii. 19. Texts for worſhipping God alone: Matth. iv. 10. Deut. vi. 4, 5---13. 1 Cor. x. 31. viii. 5, 6. Texts for ſeeking communion with God: Pſal. lxxiii. 25. Iſa. xliv. 8---11. Texts teſtifying a unity in trinity: Matth. xxviii. 1. 19. 1 John, v. 7. The living God is Father of all things: Heb. xii. 9. Malachi, i. 6. ii. 10. Acts, xvii. 28. Pſal. xxxiii. 7. Gen. i. 1, 2. The Father of our Lord Jeſus Chriſt, by eternal generation and communication of his eſſence to him as perſon: Pſal. ii. 7. Mich. v. 12. Heb. i. 3. 2 Cor. i. 3. 1 Pet. i---3. Eph. i. 3. iii. 14. Col. i. 3. John, v. 18---32. viii. 18, 19. 23. 28. 38. 41. 43.

Chriſt calls God his Father, in the moſt reſtrictive ſenſe, as no creature can do without blaſphemy: John, xx. 17. v. 17. xiv. 7---11. Chriſt, in his ſtate of humiliation, calls every thing which the Father hath, his own, which he

he could not do, if he had not an abſolute right as Son; John, v. 17. 19. viii. 28. x. 30. 37, 38. xii. 49, 50. xiv. 7. 11. 20. xvi. 15. xvii. 21. 23. What is ſaid in theſe texts, cannot be ſaid of an external but internal property, and participation of the Father's eſſence. This myſtery can only be known, in part, to thoſe who ſincerely believe in Chriſt, Matth. xi. 27. Col. ii. 2. 1 Cor. ii. 11. Prov. xxx. 1---6. If Chriſt is called the Word, that was with God, and God himſelf; then this Word muſt be as good and perfect as God himſelf, or God could not be as good as his word.

The Second Paraphraſe.

" God ſaid unto the Serpent, I will put enmity between thee and the " woman; between thy ſeed and her ſeed: He ſhall bruiſe thy " head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Abſolute Eternity of Jehovah Elohim, made deſireable and comfortable by the Reconciliation of Chriſt.

I ELOHIM, the eternal God, Father, 1 Tim. i. 17. Dan. vi. 26. Pſal. ix. 8. Iſa. lvii. 15. Son; John, i. 1, 2. 10. 15. xvii. 5. Rev. xxii. 13. i. 8. 11. 17. ii. 8. xxi. 6. Heb. vii. 3. xiii. 8. Mich. v. 1, 2. Matth. ii. 5, 6. Prov. viii. 22. and Holy Ghoſt; Heb. xi. 14. Gen. i. 1, 2. who is, and was, and is to come, the Alpha and Omega; whoſe infinite perfections, all and ſingular, are equal to one another, from eternity to eternity in unmeaſured ſpace, without change, increaſe, decreaſe, or the leaſt ſhadow of variableneſs; having made every creature dependant on time and change, for their own purpoſes, Eccl. ix. 2. 12. viii. 5. 7. according to my good will and pleaſure, Rev. iv. 11. Pſalm, cii. 25, 26. And in particular, have I formed man after my own image, with elective faculties to chuſe things of an eternal nature, and to avoid ſin,

miſery, and death, Gen. i. 26. 31. Eccl. ii. vii. 29. by circumſcribing them by a poſitive law, in order to make them progreſſively and meritoriouſly happy, in time and eternity. Whom thou, O Satan! an enemy to their eternal life and happineſs, haſt artfully perſuaded to tranſgreſs my law, the tranſcript of my infinite eſſence, by a deluſive promiſe, *that they would (independently) become like GOD himſelf*; changing thereby their immortal glory for the tranſitory gratifications of their ſenſes, and their diſmal conſequences, even eternal death: the immediate effects thereof were felt by them in comfortleſs fears and tormenting agonies, without being capable of recovering themſelves, and to reſtore original integrity and happineſs, Gen. iii. 7---13. vi. 4, 5. *Will*, in conſideration of that everlaſting covenant of free grace between us the Father, Iſa. xlix. 1---9. Son, Pſalm ii. 17. and Holy Ghoſt, Heb. x. 15---17. *put* an indelible enmity *between thee* (the immediate author of their miſery) *and the woman*, my deluded creature: *Between thy ſeed*, viz. thoſe malignant ſpirits that have joined thee in thy apoſtacy, Jude 6. and *thoſe* from amongſt men, who, though provided for with a univerſal Saviour, ſufficient time, means, and opportunities to repent of their ſins, and to believe my Goſpel, ſhall deliberately, and untill their lives end, continue in their natural ſtate, and refuſe the gracious overtures of my goſpel, Heb. x. 26. 31. on which account, they are called children of Belial, a generation of vipers:---*And her ſeed*; that is, the Meſſiah, whoſe outgoings are from eternity, Mich. v. 1, 2. and he himſelf is the Father of Eternity, Iſa. ix. 6, 7. nay, everlaſting life, 1 John i. 20. John, xvii. 3. 5. who taking on him human nature, by the miraculous conception of the Holy Ghoſt, Matth. i. 20. Luke i. 34, 35. is called the Holy Thing, the Son of God; the Holy One of God,

Mark

Mark i. 24. And by leading a life ſtrictly conformable to my will, to my eternal Word, and to the power of my Spirit, wherewith his human nature ſhall be anointed, ſhall approve himſelf, in every viciſſitude and condition of his temporary life, a perfect high-prieſt and mediator; expiating, by doing and ſuffering, the ſins of the world, in a moſt impeccable and infallible manner; Heb. x. 5. 14. compared with Pſalm xl. 8. 13. Heb. ix. 11---15. iv. 14---16. v. 5——9. 1 John, ii. 1, 2. And by laying down his life by the death of the croſs, as a ranſom and ſacrifice for ſin; had for ever ſat down at my right hand, for the utter deſtruction of all his enemies, of whom thou art chief, and for the infinite perfection of them that are ſanctified, Heb. x. 12. 14. Thus *ſhall thy head be bruiſed* by him, who is ſtronger than thyſelf, or any angel or man; Luke, xi. 21, 22. The priſoners of hope ſhall be ſent forth out of the pit, wherein is no water, by Jehovah, in conſequence of the blood of the covenant, Zach. ix. 8---12. and conquer their enemies, v. 13. 17.

This blood of the eternal covenant, being the effect of thy *bruiſing his heel*, ſhall be the never-failing means of the final victory of the faithful, Rev. xii. 7. 12. and thy torment, for ever.

PRAYER.

For the right Uſe of Time.

O THOU for ever bleſſed and gracious God! we give thee humble thanks, that it has pleaſed thee to call us back from a ſtate of ſin, miſery, and eternal death, into a ſtate of life and happineſs, in and for Chriſt's ſake; who, as he is the way, the life,

and the truth, has made us partakers of that eternal life, which he has acquired for us by ſuffering for our ſins, and taſting death for every man. Grant us time for a ſincere repentance and faith in him. Bleſs the uſe of thy holy word, thy holy baptiſm, and the receiving of the ſacrament by thy Spirit; that we may enter that ſtrait gate, and walk that narrow way, which leads to everlaſting life. Enlighten us by thy Spirit, that we may ſee the vanity, ſhortneſs, and uncertainty of this preſent life: and grant us a firm reſolution to encounter and overcome every difficulty, even the diſſipating pleaſures and the aggravating cares of this life. Grant us firmly to believe, that the faſhion of this world paſſes away, and that only he, who does the will of God, endureth for ever. *Amen.*

The Third Paraphraſe.

"God ſaid unto the Serpent, I will put enmity between thee and the "woman; between thy ſeed and her ſeed: He ſhall bruiſe thy "head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Spirituality of Jehovah Elohim.

ELOHIM, the infinite ſupreme GOD,---- FATHER, John iv. 24. SON, 2 Cor. iii. 17, 18. and HOLY GHOST; the God of all ſpirits and all fleſh; who, in the creation of the world, moving on the waters, Gen. i. 2. formed the heavens and all their hoſts, Pſalm, xxxiii. 6. Geneſis, i. 6, 7. nay, fill infinite ſpace with my preſence, Pſalm cxxxix. 7---10. have, in particular, breathed the breath of life into man, and made him a living ſoul, incapable of mortality; whom thou, O wicked ſpirit! haſt inſpired with ſuggeſtions of a moſt diabolical nature, and by gaining the aſcendancy over his mind, and creating that knowledge of, aſſent to, and confidence in evil, which rendered him an enemy

enemy to my holy law, and turned his ſpiritual and bodily glory into wretchedneſs, miſery, death, and condemnation, according to the doom threatened by the inflexible juſtice of my holy law. *Will*, by my unchangeable ſpirituality, acting on the whole creation, in an uncontroulable and moſt regular manner, *put* and eſtabliſh an eternal *enmity between thee*, who art the prince of devils, Luke xi. 15. 18, 19. *and the woman*, the head repreſentative and mother of all living; *between thy ſeed*, i. e. all wicked ſpirits, and unrepenting ſinners, called fleſh; and who, as fleſh and blood, cannot enter into the kingdom of heaven; John, iii. 3. 6. 1 Corinth. xv. 50. on account of their being carnally minded, which is enmity againſt me, Rom. viii. 5——9. *And her ſeed*, called by the univerſal call of my eternal Spirit in Chriſt Jeſus, who, himſelf, in the fulneſs of time, is ſanctified from the womb by a miraculous conception of the Holy Ghoſt, for his ſpiritual mediatorial office, by which, he, through the eternal Spirit, ſhall offer himſelf to God, as a ſweet ſmelling ſavour, Heb. ix. 14. and by his active and paſſive obedience unto the death of the croſs, ſhall acquire that comfortable intercourſe of the Spirit of Truth, between me the eternal God, and my fallen creatures, John xvi. 7. 14. for their ſpiritual regeneration, juſtification, ſanctification, nay, eternal union and communion with me the Father, Son, and Holy Ghoſt, John xiv. 23——26. This *ſeed* of the woman, my only begotten and well-beloved Son, *ſhall*, in his human and divine capacity, and in a ſpiritual manner, *bruiſe*, [that is] utterly deſtroy, *thy head*; that is, thy craftineſs, power, ways, methods, and ſtratagems, be they of whatever carnal or ſpiritual ſhape and form they pleaſe; and impute, communicate this his victory, in a forental manner, to thoſe that are baptiſed by water and ſpirit, and do

ſincerely

ſincerely believe on his name, unto the end of their temporal life; renouncing thee, the devil, and all thy works, in truth and faithfulneſs.

And thou, O Satan! (from an inward hatred of thy infernal nature inflicted upon thee, by my righteous judgment, for the execution of that inflexible doom put upon the tranſgreſſors of my law, whoſe immediate Surety and Mediator, He, the Son of my boſom, hath freely undertaken to be) *ſhalt bruiſe his heel*; which ſufferings, occaſioned by thee and ſin, committed by men, ſhall be inſtead, and for the benefit of fallen mankind, and be accepted by me as a perfect and ſuper-equivalent ranſom for the redemption of their ſouls and bodies; the latter, after they have ſuffered a full diſſolution and corruption by death and the grave, ſhall be raiſed again by virtue of his merits, and the power of my Spirit, 1 Cor. xv. 52---56. that they may receive, in an eternal union of their ſouls and bodies, the effects of the operations of my Spirit in everlaſting life, Rom. viii. 11. Gal. vi. 7--10. as an inheritance which fadeth not away, 1 Pet. iii. 5. By which, fleſh, ſin, death, and corruption, ſhall be ſwallowed up in victory. The body ſown in corruption ſhall be raiſed in incorruption; ſown in diſhonour, ſhall be raiſed in glory; ſown a natural body, ſhall be raiſed a *ſpiritual* body, fit for eternal communion with me, who am the God of all ſpirits, and of all fleſh.

PRAYER.

For a Spiritual Mind and Conduct.

O THOU infinite univerſal Spirit of all Spirits! it is by thy power, wiſdom, goodneſs, and righteouſneſs, that the heavens, the earth, and all things therein,

therein, are made, upholden, and governed. We humbly acknowledge and worſhip thy infinite Majeſty over all thy works, thy penetrating power, thy regulating wiſdom, thine unlimited goodneſs, and the never-failing rectitude of thy juſtice, which thou, from eternity to eternity, art wonderfully diſplaying in the communication of thy very nature in Chriſt Jeſus, thy only begotten Son; and in thy condeſcending Spirit, who, forming the human nature of our Redeemer for our ſpiritual and eternal redemption, haſt alſo by him, and for his ſake, made us partakers of thy heavenly grace, for that great purpoſe; that thoſe who believe on him ſhall be one, in the unity of the Spirit, for the glorification of thy gracious name, their own mutual comfort, and everlaſting happineſs. Grant, O Lord! that infinite mercy of a ſpiritual regeneration, without which it is impoſſible to become new creatures and to enter into thy heavenly kingdom. Break through that reigning carnality of mind, which is a ſure mark that we are ſtill in a ſtate of wrath, and enemies to the ſpirituality of thy holy law and nature.

Inſpire me with a univerſal hatred againſt my ſpiritual enemies, the ſin of my nature, the allurements and ſeductions of bad company, and all the works of darkneſs.

Implant in my ſoul a ſincere love of truth, as it is revealed in the bleſſed Jeſus, and ſet forth in thy holy Word, which is altogether ſpirit and life. Animate my ſoul to go on in the exerciſe of every heavenly virtue and true godlineſs, in the midſt of a wicked and perverſe generation; and grant me to ſhine as a light amongſt the children of this world. Grant unto thy ſervants, ſuch a portion of ſpiritual ſtrength, as may be abundantly adapted for the accompliſhment of their ſpiritual warfare. Grant that we may rejoice in doing good, and never be diſmayed, when-

whenever it is thy will, to ſuffer wrong for it; for the manifeſtation of thy glory, and the good of thy people. At laſt deliver us from all temptations of the fleſh and a wicked world, after having fought the good fight of faith, and finiſhed that courſe which thy infinite wiſdom has pointed out for us to run; through the grace of the bleſſed forerunner, our Lord Jeſus Chriſt. *Amen.*

The Fourth Paraphraſe.

" God ſaid unto the Serpent, I will put enmity between thee and the " woman; between thy ſeed and her ſeed: He ſhall bruiſe thy " head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Incomprehenſibility of Jehovah Elohim.

I ELOHIM, Father, Iſa. xxviii. 29. Son, ch. ix. 6. Luke ii. 33. 47---52. and Holy Ghoſt, 1 Cor. ii. 4---16. whoſe name is Wonderful, the infinitely great God, and whoſe divine perfections, words, works, ways, and methods, though ſatisfactorily and abundantly manifeſted in the works of Creation, Rom. i. 19, 20. in the diſpenſations and events of Providence, Pſ. lxxviii. 4. and in the book of Revelation, 5, 6. to the ſalutary inſtruction of all and ſingular my rational creatures; yet, as to a full and adequate knowledge, abſolutely incomprehenſible in the meaneſt of them, as well as in the greateſt, (which, to their utmoſt extenſion, quality, connexion, and manner of exiſtence, are paſt finding out by the moſt capacious creatures) who, in their largeſt extenſions, have ſtill ſufficient reaſon to admire and adore me, in what I have at preſent, for wiſe reaſons, concealed from their eyes, Rom. xi. 33. 36. Have, in particular, made man a wonderful creature, whoſe temporal and ſpiritual parts, together with his whole relation in his fourfold ſtate, is an object of deep admiration,

even

even to the moſt capacious ſpirits, made after my own image, Pſ. cxxxix. 14. 18. which is an aſſemblage of inconceivable qualities, wherein he was once the object of my delight, Prov. viii. 31. a reſpectful perſonage to the rational world above, and an awful and benignant governor to the inferior brutal creation, Gen. i. 26. 30. Whom thou, O Satan! full of ſerpentine craftineſs, prior and ſuperior knowledge of the nature of evil, haſt artfully beguiled to liſten to thy ſuggeſtions, to tranſgreſs my law, and to rebel againſt me; whereby he, with his whole poſterity, (whoſe repreſentative and covenant-head he is) has precipitated himſelf into that abyſs of miſery and deſtruction, originally prepared by my righteous judgment only for thee, Matt. xxv. 41. the firſt tranſgreſſor; out of which, neither he himſelf, nor any creature in heaven or in earth, is capable to deliver him; Pſalm lix. 7, 8, 9.---Matth. xvi. 26. Job xxxiii. 19---24. Mark viii. 36, 37. John xv. 5. Becauſe his corruption is incomprehenſible, and unconquerable, by any finite creature;---*Will*, from the unfathomable abyſs of love and juſtice, *put*, eſtabliſh and perpetuate, an indelible and infinite *enmity*, Rev. xix. 1, 2, 3. *between thee*, the moſt artful prince of darkneſs and malice, who has proved himſelf to be the contriver of that infernal ſcheme of deſtruction, which nothing but my unſearchable council, to be executed by the Mediator himſelf, is capable to outdo and deſtroy, Iſa. liii. 10. *And the woman*; who, though ſufficiently qualified to oppoſe and outwit thy craftineſs, Gen. iii. 1, 2, 3. yet, totally deſtitute of the experimental knowledge of the nature of evil, Gen. ii. 25. iii. 11. has been prevailed upon to tranſgreſs my commandment, Gen. ii. 17. iii. 6. *Between thy ſeed*, i. e. thoſe crafty and malignant ſpirits, which have joined in the rebellion and deſtruc-

tion of mankind, and thoſe of the human race, who ſhall obſtinately refuſe to accept of, and ſubmit to, regenerating, juſtifying, and ſanctifying grace, offered in my goſpel, by my Spirit; conſequently remain a generation of vipers, and brood of ſerpents; Matt. iii. 7. xxii. 33. Luke iii. 7. John viii. 44. *And her ſeed*, i. e. the Meſſiah and his ſeed, Pſal. xxii. 30. Iſa. liii. 10. whoſe conception, doctrine, miracles, converſation, life, ſufferings, death, &c. wrought in a cloſe and myſterious union with his eternal divine nature, ſhall be wonderful; Iſa. vii. 14. Matth. i. 23. Luke i. 31. ii. 33. Iſa. ix. 7. Matth. vii. 28. xxi. 15. Mark i. 22. meritorious, and imputable unto all them, who ſincerely and implicitly believe on him; Iſa. liii. 10. 12. Zach. iii. 8, 9. Rom. iii. 21---26. And he, born in a miraculous manner by a virgin, ſhall be called the Son of God, Luke i. 35. and, in that wonderful capacity, as GOD-man, *bruiſe thy head:* that is, utterly deſtroy all thy power, which thou, under my permiſſion, and for the exerciſe and trial of the Meſſiah and his ſeed, ſhall give to wicked men, ſocieties, nations, kingdoms, nay, all the earth; Matt. iv. 1---9. John xiv. 30. Luke xxii. 53. 1 Theſſ. ii. 18. Eph. vi. 12. Luke xx. 19. Rev. ix. 3. 11. xiii. 2. 4, 5. 7. 12. 14. and which Chriſt, the ſeed of the woman, as the reigning and over-ruling Lamb of God, by the power of his love, meekneſs, word, and judgments, ſhall take away from them, when he conquers the nations, by the two-edged ſword of his mouth, Rev. xix. xx. 1. 10. 14, 15. and eſtabliſhes his ſpiritual and glorious kingdom for ever, in a new heaven and a new earth!

PRAYER.

PRAYER.

For a humble Submiſſion of natural Reaſon to believe the Goſpel.

EVER-bleſſed, holy, and wonderful God! I give thee humble thanks, that it has pleaſed thee to create me a rational creature, endowed with internal and external ſenſes and faculties, capable of receiving the gracious light of thy ſaving knowledge, by the ſalutary inſtruction out of thy holy Word and enlightening Spirit. I ſincerely lament the deep corruption of my nature, which as it proceeds not from thee, proves alſo to be a hindrance to the attention and ſubmiſſion of my heart to thy holy will, and renders me alienated to the things belonging to my eternal welfare; nay, proud, preſumptuous, and ſelf-contented, in my own conceit; as if my natural abilities and diſpoſition, without regenerating and ſanctifying grace, were capable of enjoying thy eternal communion and fellowſhip. Lord, pardon this preſumption by the merits of thy Son, my Lord Jeſus Chriſt, who, during his meritorious life on earth, delighted, not only to be about his heavenly Father's buſineſs, receiving inſtruction by others, but freely and implicitly ſubmitting to a complete practice of divine truth, encreaſed in wiſdom, and favour, of God and man; counting it meat and drink to do thy will, in order to give us not only a pattern of imitation, but alſo to expiate and atone for our ignorance, ſelf-conceit, preſumption, and fooliſh curioſity, by which we deprive ourſelves of the means of thy ſaving knowledge, and give ourſelves up to a vain deſire to know more and above what is written in thy Word, and as we are able and willing to practiſe in this and the world to come. Grant us thy enlightening grace, to improve theſe excellent fa-

culties of our mind, whereby thou haſt infinitely diſtinguiſhed mankind from brutes; and grant us to acknowledge thoſe gracious means of ſaving knowledge which thou haſt put within our reach, to be the moſt efficacious and ſuitable for the progreſſive growth and happineſs of our immortal ſouls. Preſerve me from with-holding the truth in unrighteouſneſs, or ſinning againſt that degree of light, which by thy Word and Spirit, has been eſtabliſhed in our hearts. Grant that I, with all thy children, with open face may behold, as in a glaſs, thy glory, and be changed into the ſame image, from glory to glory, even as by thy Spirit, O bleſſed Jeſus! *Amen.*

The Fifth Paraphraſe.

"God ſaid unto the Serpent, I will put enmity between thee and the "woman; between thy ſeed and her ſeed: He ſhall bruiſe thy "head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Abſolute and infinite Independence of Jehovah Elohim, made beneficent to Mankind by the Redemption of Jeſus Chriſt.

I ELOHIM, the infinitely free and independent Cauſe of all Cauſes, Father, Son, John i. 1, 2, 3. 14. and Holy Ghoſt, Gen. i. 1. Pſalm xxxiii. 7. who in all my perfections, works, words, ways, and judgments, exiſt, ſubſiſt, of my own ſelf, without the leaſt aid, influence, and ſupport of any ſecondary cauſe whatſoever, Roman, xi. 36. 1 Cor. viii. 6. Col. i. 16, 17. Having, out of my own free will and pleaſure, created all things, for the manifeſtation of my glory, Romans, i. 19, 20, 21. --- and beſtowing on the nature and tendency of every creature, a certain degree of eſſential freedom and goodneſs, conditionally, independent of evil, have made, and deſtined them to be ſubſervient to my eternal

eternal purpoſes, for the benefit of a rational world; and, in particular, for man, made after my own image, Gen. i. 31. 1 Tim. iv. 4. Rev. iv. 10, 11. Rom. viii. 20. whoſe nature, though endowed with perfect capacities to acquire infinite happineſs, may however be abuſed, and may fall away from its original integrity, by not applying, or miſapplying it, I have directed and circumſcribed by a poſitive law; the obſervation of which hath a natural and moral tendency to render him infallibly and meritoriouſly happy, through all eternity, Gen. i. 26. 28. ii. 17. Wiſdom of Sol. i. 13. 15. ii. 23, 24. whom thou, O Satan! in thy abandoned ſtate of apoſtacy, dependance and envy, in which thou haſt contracted a prior and greater knowledge of the nature and guilt of evil than man, haſt artfully induced to tranſgreſs my law, and to rebel againſt my inflexible ſtatutes, whoſe entailed doom renders him obnoxious and dependant on the law of ſin, miſery, death, and condemnation; Gen. ii. 17. iii. 10. Job xiv. 4. Pſalm li. 5. lviii. 3. John iii. Romans v. 12. 16, *to* 19. Out of which neither himſelf nor any creature whatſoever, is capable to deliver him, becauſe ſin, ſo much interwoven with the free and rational parts of his progreſſively acting nature, renders him inadequate for the infinite taſk of expiating crimes committed againſt eternal inflexible Juſtice: *Will*, in conſequence of that covenant of free and independent grace, made between us, Father, Son, and Holy Ghoſt, from all eternity, for the recovery of enſlaved mankind; chap. xl. 11---18. John xvii. 5. Heb. x. 5---15. Pſalm lxxxiv. Heb. i. 5. v. 5. 10. and for the final and eternal condemnation of thee, O Satan! Matth. xxv. 41. xiii. 41, 42. *put enmity between thee*, the author of evil, *and the woman*, beguiled by thee; *between thy ſeed*, that is, all and ſingular tyrannizing ſpirits, Jude 6, 7. 2 Peter ii. 4. joined by thoſe of the human race, who after

free,

free, ſufficient, and efficacious grace, has been offered unto them for their recovery, ſhall deliberately and obſtinately, prefer a ſtate of ſinful licentiouſneſs, and filthy luſt, to that of true freedom and righteouſneſs; John viii. 31. 44. Rev. xiii. Matth. xiii. 18---22. 1 John iii. 8. 12. in which rational creatures alone are happy: *And her ſeed*, that is, the whole human race, of which ſhe is mother;--- amongſt the thouſands of which, Job xxxiii. 23, 24. there ſhall be one, who, in his divine and human capacity, is infinitely fairer than the children of men, Pſalm xlv. 1, 2. abſolutely free and independent of any perſonal moral evil of his own, from the very miraculous conception by the Holy Ghoſt, throughout the ſcene of this temporal life, Luke i. 31. 35. And whoſe voluntary dependance on, and ſubmiſſion to my will, by his expiatory and meritorious ſufferings, ſhall, in an effectual and judicatory manner, be imputed to thoſe children of men, who deliberately, and ſincerely, believe on him, for their juſtification and ſanctification. In him, and through him, *ſhall thy head be bruiſed:* Thy power, laws, methods, ſtratagems, which enſlave and deſtroy mankind, and blaſpheme my name, ſhall be aboliſhed, and utterly baniſhed from a believing world; Revel. xix. 20, 21. chap. xx. 10. 13, 14, 15. which ſhall be delivered into the glorious liberty of the children of God, Rom. viii. 1, 2, 3. 16---21. and be more than conquerors: notwithſtanding thy infernal enmity, by the efficacy of which, *thou ſhalt* raiſe animoſities, contentions, perſecutions, martyrdoms, and thereby *bruiſe his heel.* Thus ſhall that freedom loſt by the fall, be reſtored by him, the Son of God, John viii. 31---36. and appropriated to perſevering believers, by his ſpirit; Rom. viii. 1---4. 2 Cor. iii. 16, 17, 18. for their eternal inheritance. *Amen.*

PRAYER.

PRAYER.

For true Liberty and Independency on moral and damnable Evil.

O THOU moſt free and independent Cauſe of all Cauſes! by whom, in whom, and to whom are all things. Thine abſolute perfections are the ſource of thy own happineſs, and the unerring rule of all thy actions, from eternity to eternity. I give thee humble thanks, that thou haſt created me a rational creature, capable of enjoying eternal freedom from ſin, miſery, and every evil, by the mediation of thy only begotten Son, and the ſanctifying graces of his good Spirit, the means of thy holy Word. Lord, thy diſcerning eye penetrates the innermoſt receſſes of the corruption of my ſoul, whereby I am captivated; nay, even ſold to do evil. I humbly and earneſtly beſeech thee, grant unto me that glorious liberty acquired by the bleſſed Jeſus, when he, for the ſake of mankind, freely ſubmitted to be made under the law and its eternal curſes, that he might redeem thoſe who were under the law, and that they might receive that ſpirit of promiſe, by whom alone they can be free from eternal bondage and condemnation. Enlighten me, that I may ſee that vaſt difference between the deceitful licentiouſneſs of the children of this world, which proceeds from corrupt nature, and the deluſions of thoſe that are vile, and that bleſſed liberty of thy children, offered and imparted by thy goſpel, to thoſe that repent and believe on the Redeemer of the world, and continue in his doctrine; which, being eternal truth, can make us free indeed. Grant, bleſſed God! that I may improve that knowledge, revealed in Chriſt Jeſus, which thou haſt planted in my heart,--- that I may bring forth the fruit of the ſpirit

of

of liberty; that I may love thee with my whole heart, and all mankind for thy ſake; wiſhing and doing good to all, and wrong to none; becauſe thy ſervice is perfect freedom, and the bondage of ſin eternal ſlavery. Be graciouſly pleaſed to deliver thy people from the ſubtilty and tyranny of the devil and wicked men. Diſſolve the bonds of iniquity, and thoſe ſyſtems of cruelty, whereby thouſands are kept in ſubjection for the aggrandiſement of a few, who tyrannize over them with mercileſs cruelty. Unite the houſehold of faith into that unity of ſpirit, whereunto they are called, by being baptized in thy holy name; called by thy holy word; made to drink of the cup of ſalvation unto eternal life. Bleſs the preaching and hearing of thy gracious word, for the reſtoration and eſtabliſhment of that purity of heart and manners, which, loſt by ſin, is the effect of the blood of atonement, by true faith, without which no man can ſee and pleaſe God. *Amen.*

The Sixth Paraphraſe.

"GOD ſaid unto the Serpent, I will put enmity between thee and the "woman; between thy ſeed and her ſeed: He ſhall bruiſe thy "head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Unchangeableneſs of Jehovah Elohim.

I, THE infinitely true, ſelf-ſubſiſting, unchangeable God, whoſe name is, *I AM*, Exodus, iii. 14. or EHEJAH; that is, I WILL BE WHAT I WILL BE; Father; Pſ. cii. 27. Son; Heb. i. 8. 12. and Spirit; ch. ix. 14. having alone immortality; and with whom there is no variableneſs, or the leaſt ſhadow of a turning; in whoſe covenant all things are well ordered, 2 Sam. xxiii. 1-5. and which I ſhall not alter, Pſ. lxxxix. 34. have, for the manifeſta-

tion

of my unchangeable power, wiſdom, and goodneſs, created heaven and earth; and in particular, man, a free, a rational creature, to be governed, not only by my abſolute power, like other irrational and lifeleſs creatures, but by an unchangeable law, and its motives; in obedience of which, he was to render himſelf infallibly happy through all eternity; whom thou, O Satan! in thy abandoned condition, as an apoſtate creature, and enemy to me and all my works, haſt inſiduouſly impoſed and prevailed upon, to change his integrity and happy condition, for that of thine; whereby he hath rendered himſelf wretched, miſerable, and damnable, according to the ſtrictneſs and inflexibility of my law: *Will*, in conſequence of my free, eternal, and unchangeable council of mercy and peace, have mercy on my creatures, and execute my vindictive juſtice on thee, by *put*ting and eſtabliſhing *enmity*, as a ſtanding and unchangeable bar *between thee*, the ſeducer, *and the woman*, the ſeduced creature: *Between thy ſeed*, i. e. ſin and all its effects, changes, colours, allurements, and perſevering eſpouſers; *and her ſeed*, i. e. the whole human race proceeding from her; amongſt whom, there ſhall be one out of thouſands, Job xxxiii. 23. 30. called the ſeed of the woman, the ſon of a virgin, Iſa. vii. 14. Mat. i. 23. 25. Luke i. 31. 35. on account of whoſe miraculous conception by the Holy Ghoſt, though unchangeable in his divine nature, ſhall, in conſequence of our eternal agreement, undergo, expiate, and ſanctify, all and ſingular the changes and viciſſitudes of human nature, occaſioned by voluntary ſin, [death and the grave not excepted;] Heb. ii. 9. 18. 1 Cor. xv. 54. 57. Col. ii. 15. and ſhall aboliſh, and utterly deſtroy the power of death; which as it is accidental and changeable in the exiſtence of things, ſhall be ſwallowed up in victory; and he ſhall bring life and immortality to light,

2 Tim. i. 10. In him, through him, and for his ſake, all the nations of the earth ſhall be bleſſed, or changed for the better; ſome with temporal, and others with everlaſting bleſſings; Gen. xii. 3. xviii. 18. xxii. 18. xxvi. 4. Gal. iii. 8. This ſeed of the woman, my well-beloved Son, ſhall, after a variety of promiſes, prophecies, and types, pointing out the ſpiritual nature of his office, in the fulneſs of time, engage for, and inſtead of mankind, whoſe iniquities, I, as a righteous Judge, will lay upon him, as Mediator and Surety, by a juſt imputation, Iſa. liii. 4, 5, 6. He ſhall bear their grief, and carry their ſorrows. By his wounds, which thou, O old Serpent! by thy venemous ſting, and adherents, ſhall inflict, they ſhall be healed. But thou, and thine adherents ſhall be caſt into the lake burning with fire and brimſtone, where thy condition ſhall never change for the better; their gnawing worm ſhall not die; their fire ſhall not be quenched: When, on the other hand, true believers ſhall inherit an unchangeable kingdom, a crown of glory that fadeth not away! Heb. xii. 28. 1 Peter i. 3, 4, 5. v. 4.

PRAYER.

For Firmneſs and Conſtancy of Mind.

O ETERNAL, ſelf-exiſting, and unchangeable God, who cannot change, neither for the better nor for the worſe; being one and the ſame, from eternity to eternity, both in the manner of exiſtence and conduct. I give thee humble thanks for thy unchangeable plan of the ſalvation of mankind, thy eternal Son, my Lord Jeſus Chriſt; in whom, and through whom, thou haſt created mankind for eternal life; and in whom, and through whom, thou haſt

haſt redeemed them from a ſtate of ſin, miſery, and damnation; glorifying thereby, thy unchangeable love towards thoſe who ſincerely comply with, and perſevere in that unalterable purpoſe of thine, to ſave thoſe eternally, that repent and believe; and magnifying thy abſolute juſtice in thoſe angels and men, who wilfully and obſtinately pervert the plan of thy ſalvation, and refuſe the overtures and bleſſings of thy Goſpel, by a perſevering unbelief. Grant that I may firmly truſt my immortal ſoul, by a conſtant faith on thy promiſes, to thy fatherly love and never-failing protection, ſecured to me by the merits and prevailing interceſſion of a bleſſed and eternal Mediator, held forth in thy faithful word, and made my own by the operations of thy Spirit, as an inheritance, incorruptible, undefiled, and not fading away; and which is reſerved in heaven for thoſe, who, by thy unchangeable power, are kept through faith unto ſalvation. Preſerve me in the hour of temptation, --- even when thy wiſdom ſhall think it neceſſary for thy glory and the increaſe of my faith, to permit Satan to ſift me to the bottom as wheat; that a grain of faith, unchangeably remaining in my heart, may never fall to the ground. Never permit me to fall away from any degree of faith and love, which thou haſt eſtabliſhed in my heart; and grant that I never faint under the croſſes, ſtruggles, and trials of a temporary life, on which are intailed eternal pleaſures, eaſe, and comforts. Grant, O Lord! that I may count myſelf unworthy to do and ſuffer any thing for thy name's ſake, in this vain and tranſitory life, which will ſoon be changed and eternally rewarded by thee, who is Eternal Life himſelf. Grant, that in all changes of this life, and in the hour of death, I may be enabled to keep eternity in view; and with undaunted faith and fortitude of mind, encounter every enemy of my eternal happineſs. Haſten the

time, when the kingdoms of this world ſhall change for the better, and become thine own; who, by right of creation, preſervation, and redemption, art the only inheritor of nations. And grant, that all Chriſtian kings, rulers, and governors of the earth, may count it their honour, pleaſure, and duty, to ſerve the eternal purpoſes of thy kingdom, in the tranſitory courſe of their dignity and power, whilſt they have time and opportunities. May thy everlaſting Goſpel fitten high and low, rich and poor, great and ſmall, for that immortality of life which thou haſt brought to light, by taſting death for all, O bleſſed Jeſus! *Amen.*

The Seventh Paraphrase.

"God ſaid unto the Serpent, I will put enmity between thee and the "woman; between thy ſeed and her ſeed: He ſhall bruiſe thy "head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Omniſcience and All-Wiſdom of Jehovah Elohim.

I ELOHIM, the omnicient GOD; Father, Acts xv. 18. Son, John xxi. 17. and Holy Ghoſt, Pſalm cxxxix. 1——13. The infinity of my Being, attributes, works, words, means, methods and judgments, is known only to myſelf, in the moſt clear and perfect manner, from all eternity. Knowledge and foreſight of all things, ages, generations, time, changes, and revolutions, is as unſearchable as my wiſdom and power, and as uncircumſcribed as my preſence; having in particular foreſeen, that arbitrary and wilful apoſtacy of my rational creatures, and the moſt fatal and pernicious conſequences, effects, and evils thereof, which would come to paſs through the ages of time and eternity, in caſe I ſhould not interfere by my infinite wiſdom, and uſe the moſt effectual means to limit,

limit, redreſs, remove, and over-rule their ill-made choice of being gods themſelves, for the beſt purpoſes; which purpoſes, ſhall be brought about in the government of the world, for the manifeſtation of my eternal glory, and the good of my creatures, who have been artfully over-reached by thee, a ſpirit ſuperior in the knowledge and practice of evil: *Will*, in conſequence of that eternal decree of my unerring council, to deſtroy thy inſidious power, O Satan! and redeem mankind, *put enmity*, the worſt and ſummary of an irreconcilable evil of puniſhment, *between thee*, the author of evil, and the woman, as the ſecondary cauſe, by whom ſin has been introduced into the whole human race; whereby this ſpecies of my rational creatures, and free moral agents, have rendered themſelves blind and prejudiced to what is good, and preſumptuouſly forward in every thing that is bad; nay, miſerable, and ſubject to death and condemnation, without being able to find out, or contrive means adequate and proper to deliver themſelves, to make ſatisfaction to my broken law and inflexible juſtice, to conquer death, and to recover my forfeited friendſhip. And having preferred the intimate familiarity of that ARCH-enemy of their Maker, in ſpite of the moſt ſignal privileges and infinite bleſſings entailed to the Covenant of Works, ſhall experience the effects thereof, in a continual warfare and combat with their own choice, during the courſe of their temporal life. However, this enmity put *between thee and the woman*; *between thy ſeed, and her ſeed*, as the evil of puniſhment due to all tranſgreſſors of my inflexible law, though eternal in its nature, ſhall be totally removed, aboliſhed, and done away from among men, by one of the children of men, my only begotten Son, on whom ſhall reſt the Spirit of Wiſdom and Underſtanding, the Spirit of Council and Might, the Spirit of Knowledge, Iſaiah xl. 2.

Nay,

Nay, all the Treaſures of Knowledge, Wiſdom, and the Godhead, ſhall dwell in him, Col. i. 19. ii. 9. Rev. ii. 2. 9. 13. 19. iii. 8. 15. And through his knowledge, ſhall he, the righteous ſervant, juſtify many; for he ſhall bear their iniquities, Iſa. liii. 11. and laying down his life as a ranſom for the world, and by opening that free intercourſe between God and men, through his ſufferings and death; the Spirit of Knowledge and Truth, ſhall, by means of the Word of Truth, lead and guide true believers into a liberal diſcuſſion and poſſeſſion of all truth neceſſary for the happineſs of them, both in this life and in that to come. This wonderful ſeed of the woman, whoſe name is Counſellor, with the government upon his ſhoulders, Iſa. ix. 6. *ſhall*, in an inſeparable union of the Godhead with ſinleſs manhood, *bruiſe thy head*, with all its wicked and infernal ſchemes, projects, ſyſtems, laws, cuſtoms, and opinions. Which *thou*, O Satan! in combination with all thy adherents, wicked ſpirits, and men, (under the limitation of my permiſſive and over-ruling providence) *ſhall* employ to *bruiſe his heel*. But the lion of Judah, the root of Jeſſe, the lamb with the book of knowledge and truth opened, (Rev. v. 7.) ſhall prevail! Love, Wiſdom, and Truth, ſhall reign for ever! Rev. v.

PRAYER.

For the Saving Knowledge of the eternal Counſel of God, reſpecting the Salvation of Sinners.

O THOU infinite, unchangeable, omniſcient God; Father, Son, and Holy Ghoſt; who art fully known only to thyſelf by an immediate knowledge of thy perfection; who alſo didſt know every thing and event that would come into exiſtence in the courſe of time, in the moſt intuitive, ſimultaneous, diſtinct, and

and unerring manner, from all eternity; chooſing the moſt convenient means for obtaining the beſt of ends, the ſalvation of man. I give thee humble thanks for the manifeſtation of thy eternal counſels, by creating, preſerving, and ruling this preſent world, of which I am a part connected with the whole, and the whole abſolutely dependent on thee, the Cauſe of all cauſes, for the glorification of thy holy name. I know that thine unerring wiſdom could not fail in making angels and men moral creatures; whoſe internal and external actions, as finite agents, thou didſt circumſcribe by a poſitive law, adapted for making their dependant nature meritoriouſly happy. And though devils did not perſiſt in the truth, and men forſook thy law, for their own deſtruction; yet thy infinite wiſdom knew how, and by what means, good could be brought out of evil. To magnify thy eternal love towards apoſtate ſinners, thou becameſt their Saviour, by the manifeſtation of thy only begotten Son, in the very nature which had ſinned: he became man, that men might become the ſons of God. He, as ſurety of our ſalvation, died, that we might live. To magnify thy juſtice, thou ſparedſt not the angels, who have not kept their firſt eſtate:---and as thou ſparedſt not thy own Son, but gaveſt him for us all; unbelievers are juſtly condemned for wilful unbelief and final obſtinacy. Grant, O Lord! that I may be always ready to juſtify thy juſt, wiſe, and gracious conduct towards thy creatures, in whatever ſtate and condition they may appear. Grant unto me, thy ſaving knowledge, as the only true God, which is eternal life. Let all manifeſted truth lead my wandering and heavy-laden ſoul to that eternal reſt, which by thy eternal council is prepared in and through Chriſt, for the people of God. Give me that wiſdom, which is not earthly, ſenſual, and deviliſh; but from above; pure, peaceable, gentle, eaſy to

be

be intreated, full of mercy and good fruits, without partiality and hypocriſy. Make me wiſe unto ſalvation, in redeeming my time and opportunities; uſing all diligence, by adding virtue to faith; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly-kindneſs; and to brotherly-kindneſs, charity; that, abounding in theſe things, I may not be unfruitful in the knowledge of my Lord Jeſus Chriſt; and making my calling and election ſure, by doing theſe things, I ſhall never fall; and an entrance ſhall be miniſtered unto me abundantly, into the everlaſting kingdom of my Lord and Saviour, Jeſus Chriſt. *Amen.*

The Eighth Paraphraſe.

"God ſaid unto the Serpent, I will put enmity between thee and the "woman; between thy ſeed and her ſeed: He ſhall bruiſe thy "head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Omnipreſence of Jehovah Elohim.

I ELOHIM, the uncircumſcribed ſelf-exiſtent GOD; Author of all things, and poſſeſſor of heaven and earth, Acts xvii. 28. Father, Epheſ. i. 23. Son, Matth. xxviii. 20. and Holy Ghoſt, Pſal. cxxxix. 6, 7, &c. cannot but be eſſentially, (Acts xvii. 28.) aſſiſtingly, (Dan. iii. 23. 25. John v. 17. Hebrews, i. 3.) and univerſally preſent, 1 Corin. xii. 6. Pſal. lxxii. 19. with all and ſingular my creatures; communicating unto them that degree of power, life, and motion, which my eternal Wiſdom has thought neceſſary, ſuitable, and proportionable, to the ſupport and regulation of their different natures, capacities, conditions, deſtinations, and trials; have particularly covenanted between ourſelves,

ourſelves, Father, Son, and Holy Ghoſt, to create a variety of rational creatures, after our own image, Gen. i. 26. 28. Some without a body, called Spirits, Luke xxiv. 39. and others with a body, called Men: and alſo to predirect their moral actions, by a poſitive law, (the obſervance of which has rendered myriads of Angels infallibly happy, and eſtabliſhed their communion and fellowſhip in my preſence for ever, Mat. xviii. 10. Luke ii. 10. 13, 14.) the tranſgreſſion of which conſtituting thee, O Satan! the firſt ſinner, rebel, and apoſtate, has alſo rendered thee, and all thy angels, unworthy of being admitted into my bliſsful preſence, for ever. A place called Hell, is prepared for thee and thy angels, Matth. xxv. 41. wherein thou art juſtly deprived of enjoying the leaſt glimpſe of my bliſsful preſence and glory, Matth. iv. 29. *Will*, in conſideration of the evil of ſin, and thy implacable hatred againſt me and all my works, *put enmity*, the ſummary of the evil of puniſhment, *between thee*, O Satan! *and the woman: between thy ſeed*, i. e. all and ſingular malignant ſpirits and men, who love, rejoice, and glory in, the habitual preſence and practice of ſin, Pſalm vii. 12. 14. Proverbs ii. 14. John xvi. 20. *And her ſeed*; which, filled with my glorious preſence, ſhall ſanctify mankind, --- and *bruiſe thy head*. Men, in the toil, ſorrow, and heat of the day of their life, here on earth, ſhall certainly feel the conſequences of ſin, Gen. iii. 16. 24. and no more enjoy thoſe bliſsful advantages of my immediate communion, in any earthly paradiſe entailed to the faithful obſervance of the covenant of works, Prov. viii. 12---36. But, as the Eternal Word, my only-begotten Son, has, independently and freely, engaged to take upon him their univerſal cauſe, as Expiator, Mediator, and Surety, by aſſuming the ſame human nature in which ſin has been committed; and to make full ſatisfaction, by

doing my will, and ſuffering that puniſhment due to it, which I, as a righteous Judge, ſhall think proper to put upon him; their ſufferings and afflictions ſhall be no more a ſign of wrath, but work together for good, unto them that love God; becauſe ſin and puniſhment, forgiven for his ſake, ſhall condemn them no more, Rom. viii. 1. 3. 28. The iniquity of all, and the puniſhment due to it, ſhall be removed, aboliſhed, and ſwallowed up in endleſs victory, Iſa. liii. 4, 5, 6. Col. i. 12, 13, 14. I ſhall not impute it any farther to the world, 2 Cor. v. 19. In the body of his fleſh, believers are preſented holy, unblamable, and unreprovable in my ſight, on condition of their faith and repentance, Col. i. 21, 22, 23. It is through faith in him that they ſhall be juſtified, have peace with me, and a free, nay, bold acceſs, to the throne of grace; they ſhall rejoice in the hope and glory of God, nay alſo in tribulation, Rom. v. 1---11. Enmity, wrath, tribulation, and death, ſo univerſally preſent with all men, ſhall be diſarmed, turned into grace, bleſſing, and eternal life, and made a matter of glory, on account of the atonement wrought by Jeſus Chriſt; whoſe expiatory preſence upon earth, for thirty-three years; whoſe life, ſufferings, death and burial; whoſe reſurrection, aſcenſion, and preſence with me the Father; has acquired and opened that gracious intercourſe of my omnipotent Spirit, between me and men, John xvi. 7. 15. for that univerſal purpoſe, that all may be ſaved; and that even the rebellious (if they repent, and uſe the means of grace) ſhall receive gifts, and I, the Lord, will dwell among them, Pſal. lxviii. 18. I will be their God, and they ſhall be ſons and daughters unto me, Rev. xxi. 7. 2 Cor. vii. 17, 18. Nay, they ſhall be with me, the Lord, forever, John xvii. 24. Theſ. iv. 17. whilſt, on the other hand, thou, and thoſe of thy ſeed amongſt men, who ſhall continue to do evil

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in my preſence, Gen. xiii. 13. ſhall not only forfeit the privileges of my Goſpel, both in this life and in that to come; but be puniſhed in everlaſting deſtruction, from my preſence, and the glory of my power, 1 Theſ. i. 6. 9.

PRAYER.

For a devout Mind, to walk in the Preſence of God.

O THOU infinitely wiſe, powerful, juſt and holy God, who filleſt heaven and earth with thy awful majeſty, and uncircumſcribed glory! Every creature, in its wiſely-appointed ſtation, connected with the whole chain of things, bears a teſtimony to thy all-penetrating, ruling, and ſupporting power, wiſdom, and goodneſs. I humbly give thanks unto thee, for that innate teſtimony of thy Spirit, by whom I know that thy all-ſeeing eye is preſent with the every thought of the heart, and that every imagination of my ſoul, the words on my lips, and the projects which I may form in future, are, and have been preſent with thee, from all eternity. I ſincerely lament that diſſipating condition of my mind, which renders me guilty of a criminal inattention to thy ever-preſent and watchful providences, by which thou wouldſt make thyſelf ſo conſpicuouſly feeling to my outward and inward ſenſes, that I might be filled with a due reverence, and love of all thy diſpenſations. I am like Cain, O Lord! who went away from thy preſence; and as one without God in the world, I have diverted myſelf with the diſtracting cares of a tranſitory life! Lord, forſake not the works of thine own hand, after I have ſo long forſaken thee, and have been, as it were, without God in this world. Make me conſcientiouſly attentive to thy works, ways, judgments

and mercies, and, in particular, to thy ſpecial providences, and the operations of thy good Spirit, whereby thou communicateſt thy ſaving knowledge and comforts to them that love thee. Grant that I may walk in thy preſence like Abraham, and be made perfect, and fit for thy fellowſhip and communion. Let not thy Spirit depart from me, and take not thy word away from my heart. Grant that I may love thy tabernacles, where thou haſt eſtabliſhed a memorial of thy holy name, and promiſed to come unto thy people and bleſs them. In the day of trouble when I call upon thee, be thou with me; hear me when I am ſpeaking, and anſwer before I call. When enemies purſue me, be thou a pillar of cloud to me, as thou waſt to the children of Iſrael, when purſued by the Egyptians; and when they ſurround me, be thou a wall of fire about me. In the hour of death, and in the day of judgment, own me as thine, and number me with thoſe that are preſent with thee for ever!

The Ninth Paraphraſe.

Omnipotence of Jehovah Elohim.

" God ſaid unto the Serpent, I will put enmity between thee and the
" woman; between thy ſeed and her ſeed: He ſhall bruiſe thy
" head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

ELOHIM, the unlimited, uncontroulable, omnipotent God, Father, Gen. xvii. 1. Son, Rev. i. 8. and Holy Ghoſt, Iſa. xi. 2. Acts x. 38. who from all-ſufficient power having created all things out of my fulneſs; and by endowing them all, and ſingular, with ſome peculiar ſtrength and properties, adapted for the purpoſes for which they are made, do aſſiſt, preſerve, and govern them, in that wiſely contrived order, and connection, in which one genus and ſpecies depends on the other, until the time when

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it ſhall pleaſe me to change the nature of things, for ends known to myſelf; Pſalm cii. 26. Heb. i. 12. Phil. iii. 21. Have alſo made man out of the duſt of the ground, and breathed the breath of life into his noſtrils, making him a living rational creature, capable of being governed, not only by my immediate power, but alſo by a poſitive law, which I have made known unto him in the day of his creation and probation, in order to preſerve his conditional and dependant happineſs, in which he, as a moral creature, had ſufficient power to make it his choice to be faithful, and remain happy, as well as to tranſgreſs, and fall away from it. Whom thou, O Satan! by a contracted enmity, and habit of tranſgreſſion, haſt been prevailing upon, in the hour of temptation, to ſeduce from adhering to my law, and devoting himſelf, with all his ſpiritual and corporeal powers, to my ſervice; whereby he has forfeited my love and protection, and incurred my foretold awful diſpleaſure, armed with immediate death, and the vengeance of all my creatures; Gen. ii. 17. iii. 7, 8. 15. 24. iv. 10, 11, 12, 13, 14. Ex. xiv. Judg. iv. 21, 22. 2 Peter iii. 10. 12. Rev. xv. xvi. under the preſſure of which he is doomed eternally to groan, and periſh according to my unchangeable and inflexible law, Gen. ii. 17. Deut. xxviii. 15. *Will*, in my undeſerved compaſſion towards men, and abſolute vindictive juſtice towards thee, *put enmity between thee*, the artful ſeducer, *and the woman*, my ſeduced creature: *between thy ſeed*, the moſt powerful angels and men, (thy conſtant adherents) who, under thy direction, chooſe to continue and prefer thy friendſhip, in ſpite of all the gracious overtures, made by the goſpel of my Son unto them, and either obſtinately perſiſt in their ſins, or deſpair of the ſufficiency of my grace and power; Rev. xxi. 8. 1 Cor. vi. 9, 10. Gal. v. 21. Epheſ. v. 5. 1 Tim. i. 9. Heb. xii. 14. Rev.

xxii.

xxii. 15. *And her ſeed:* There ſhall be one from among thouſands, my only begotten Son, John iii. 16. commonly called, the faireſt of the children of men; Pſalm xlv. 2. Eccleſ. vii. 28. Job xxxiii. 23. who, by the overſhadowing power of the Holy Ghoſt, ſhall take upon him the likeneſs of ſinful fleſh, without ſin, and become in every other part, faculty, ſhape, form, weakneſs and infirmity, like another man, Luke. i. 35. Rom. viii. 3. Heb. ii. 14, 15. Phil. ii. 5, 6, 7, 8. in which weakneſs he ſhall meritoriouſly and judicially outdo, diſannul, and deſtroy, all thy ſerpentine and infernal power, wherewith thou haſt infected human nature, and eſtabliſhed thy kingdom, laws, methods, and faſhions, amongſt the children of men, 1 John iii. 8. Heb. ii. 14. His powerful doctrine, Matth. vii. 28, 29. ſealed by his ſpirit, holy life, and miracles, ſhall be an overmatch to all thy laws, maxims and opinions; his purity of life, an antidote to the corruption of human nature; his death and grave, a peſtilence to hell and corruption, Hoſea xiii. 14. Col. ii. 15. nay, my overruling power ſhall turn all theſe curſes into bleſſings, 1 Cor. iii. 21. 23. Rom. viii. 28---39. Thus ſhall he, as the root of David, as the Lamb that was ſlain, ſit upon the throne, Rev. v. and in the worſt of times, during the reign of the ten and two horned beaſt, Revelations xiii. of the ſwarms of independent locuſts, under the influence of Apollyon, Rev. ix. not only ſave millions of believers, but alſo foretel and bring about thy final deſtruction. *And thou*, with thy helpers, by permiſſion given thee for ſin's ſake, Dan. viii. 12. and for the manifeſtation of the invincible power of naked truth, *ſhalt*, as an executioner of my eternal council, Acts ii. 23. iv. 28. aſſiſted by wicked hands of ſinners, *bruiſe his heel:* that is, the Meſſiah ſhall, according to Dan. ix. 26. be cut off, not for himſelf; his death ſhall be a real propitiation for the ſins of the world; Rom. iii. 25.

1 John

1 John ii. 2. Col. i. 20, 21, 22. A ranſom, which paid for, and inſtead of them, ſhall be imputed to many; Rom. iv. 22---25. Mark x. 45. 1 Timothy ii. 6. for their juſtification unto eternal life; the beginning of which ſhall be made in every believer, even in this life, by the ſame regenerating power which ſhall raiſe Chriſt from the dead, and exalt him to my right hand, over all principalities and powers, Eph. i. 17---23. iii. 7. Pſal. cx. 1, 2. they ſhall be made willing in the day of his power. And neither principalities nor powers ſhall ſeperate them from the love of God, Rom. viii. 38, 39. Through him who ſtrengthens them, they ſhall be able to do every thing, reſpecting their way to ſalvation, which they have a command or promiſe for in my word; Phil. iv. 13. John xv. 5. 2 Cor. xii. 9, 10. And the Lord God omnipotent, ſhall reign in and through them, for ever! Rev. xix. 6.

PRAYER.

For a proper Uſe of the Natural Powers, preſerved by God for Chriſt's Sake, in every Man, in order to be renewed by regenerating and juſtifying Grace.

O, EVER-living, powerful God, with whom all things are poſſible, that have a tendency for the manifeſtation of thy glory, and the good of thy creatures: thou haſt made heaven and earth by thy infinite power, wiſdom and goodneſs, and beſtowed on every creature that degree of power, which thou thoughteſt proper for obtaining thoſe ends for which thou haſt created him. I give thee humble thanks for the wonderful formation of my ſoul and body, and for the preſervation of every faculty thereof, reſcuing them by a wiſe and powerful interpoſition, from being totally deſtroyed, and rendered incapable of obtaining thy eternal purpoſes,

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in a future life. I alſo thankfully acknowledge, that whatever good abilities, knowledge and qualities I poſſeſs, are not in the leaſt to be attributed to me, but to thy undeſerved goodneſs and providence, which gave me life, time, opportunities, inſtruments and means, by whom, under thy bleſſing, I am what I am. I thank thee, for the light of thy goſpel and my education in a country where it is purely and powerfully taught. I humbly deſire, that thou wilt graciouſly pardon whatever neglect or abuſe of thy numberleſs mercies I ſtand guilty of at this moment; and that thou wilt not enter into judgment with thy unprofitable ſervant, who, inſtead of ſerving thee by thy own gifts, has ſerved himſelf, the world and the devil, by not uſing, and abuſing each thy mercies. Pardon, O Lord, for Chriſt's ſake, a life full of ſin and miſapplication; and accept his mediation and propitiation, for the juſtification of a ſinful worm, that has rebelled againſt thee. Grant that, in the ſmall portion of my future days, I may be faithful in a right uſe of whatever gift, grace, and opportunity, thou mayeſt be pleaſed to beſtow upon me. Give me grace to conſider, that my time is but for a moment, in compariſon of endleſs eternity; and that it is not in my power to call it back, when once it is changed for ETERNITY. Thoſe uſeful capacities of my ſoul and body, be pleaſed to ſanctify by thy good Word and Spirit, for a conſcientious improvement of the means of grace, of the opportunities for doing good, and for the faithful accompliſhment of my ſpiritual warfare. Prevent me from preſumptuouſly truſting on thy power, wiſdom, and goodneſs, in any thing where I have not a ſpecial promiſe in thy holy Word, and which is againſt and above the purpoſe I am called for. Bleſs my endeavours in a lawful calling, that I may eat my daily bread, though in the ſweat of my brow, yet under the influence of thy good pleaſure and bleſſing.——At laſt, when my

earthly

earthly powers decreaſe, when evil days come on, and the years draw nigh, in which there is no pleaſure; when my fleſh and my heart faileth; be thou the ſtrength of my heart, and my portion for ever, in and through Chriſt Jeſus; by whoſe meritorious death, the power of death and corruption is ſwallowed up in endleſs victory. *Amen.*

The Tenth Paraphraſe.

" God ſaid unto the Serpent, I will put enmity between thee and the " woman; between thy ſeed and her ſeed: He ſhall bruiſe thy " head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Truth and Faithfulneſs of Jehovah Elohim.

ELOHIM, the ever true and faithful GOD; Father, Jer. x. 10. Son, John xviii. 3. 1 John v. 20. and Holy Ghoſt, John xiv. 17. whoſe name is *Amen*, Rev. iii. 14. and whoſe infinite perfections, works, words, promiſes, threatenings, ways, and judgments, are infallible truths, diſplayed in the creation of every creature, whom I made adequate and comformable for their reſpective purpoſes, in order to make known by them my glory, for the happineſs of a rational world, having made men the particular object of my delight, Prov. viii. 31. after my own image, full of wiſdom, righteouſneſs, and holineſs, by which he was ſufficiently able to chooſe, adhere to, and perform the conditions of the covenant of truth; and to avoid evil, plainly foretold, with all its dreadful conſequences, by one negative command: 'Of the tree of knowledge of good and evil, thou ſhalt not eat thereof; for, the day thou eateſt thereof thou ſhalt ſurely die:'—— Whom thou, O Satan! envying his happy and glorious condition, in his ſtate of integrity, haſt art-

fully beguiled from the ſimplicity of truth, which would have rendered them infallible, and entitled them to eat of the tree of life, as a juſt reward of their probity; 2 Cor. xi. 2, 3. Rev. xii. 7. 9. ii. 7. And whereby their external and internal ſenſes are ſo far corrupted, that they are apt rather to believe a lie of tranſitory pleaſure, than truth, of permanent and moſt advantageous conſequences; Luke xix. 42. Gen. vi. 3. 5. Deut. xxxii. 29. 1 Cor. ii. 14. 2 Theſ. ii. 6. 12. Rev. xiii. 4. 2 Cor. ii. 4. This ſtate of falſhood and error, is ſo ſpeciouſly pleaſing to his rational faculties, that he never judges of it in its true light, until the moſt deſperate conſequences undeceive his deluſions, and raiſe his ſuſpicion and indignation againſt it, Gen. iii. 7----13. which however, are too feeble to free them from thy power, to make ſatisfaction to my broken law, and to reſtore human nature to its former happineſs:--- *Will* execute this infinitely inadequate taſk, Rom. viii. 1. 3. by *put*ting *enmity between thee* the artful ſeducer, and the woman, my creature: *Between thy ſeed and her ſeed*, and thereby anticipate her caſe, for thy utter deſtruction; in ſuch a manner, that a greater manifeſtation of my unbounded love and juſtice, ſhall take place in the following manner: The truth of my threatening, 'Thou ſhalt ſurely die,' as well as the promiſe, to 'eat of the tree of life,' ſhall be maintained in the moſt perfect manner, by my co-eternal Word, my only-begotten Son, who after having particularized, by the Spirit of Truth, his genealogy and mediatorial office, as the ſeed of the woman, (or Abraham) Gal. iii. 14. As the Shiloh of the tribe of Judah, Gen. xlix. 8. As the root out of the ſtem of Jeſſe, Iſa. xi. 1, 2. As the branch of David, called the Jehovah our righteouſneſs: As the ſon of an immaculate virgin, Jer. xxiii. 6. As the Lord of the ſecond temple, the meſſenger of the cove-

covenant, Mal. iii. 1. The deſire of all nations, ſhall, in the fulneſs, and in the latter times, aſſume all the true eſſential parts of human nature, *viz.* a human ſoul, a human body, and human infirmities, without ſin, and in the appearance of the very fleſh which thou haſt deſtroyed; execute, inſtead of mankind, this enmity, in the following manner:--- His holy conception by my Spirit, ſhall be an equivalent for the ſinful conception of all men; his holy life, and meritorious death, a ranſom for all. His preaching the word of truth; his working of miracles; his fervent prayers; his love, meekneſs, and patience; his ſufferings, and the ſhedding of his blood; his reſurrection and aſcenſion; his ſitting at my right-hand on the throne; with the meritorious marks of the ſhameful croſs, occaſioned by thy bruiſing of his heel, and pleading eternally for the ſalvation of ſinners; *ſhall bruiſe thy head.* I, the unerring arbiter and judge of the cauſe between thee and mankind, ſhall impute the vicarious merits of the Mediator, unto all men who, for his ſake, come into exiſtence in this world, and enjoy life, temporal bleſſings, and opportunities, to enable them to believe on him, and to be ſaved by him: But thoſe amongſt men, who neglect faith and repentance; who wilfully and obſtinately refuſe the gracious overtures of my goſpel; and who remain in their natural condition, without regenerating, juſtifying, and ſanctifying grace; or after having been regenerated, juſtified, and ſanctified by the Spirit of Truth, ſhall wilfully fall away, and count the blood of the covenant an unclean thing; ſhall have no more ſacrifice for their ſins, but a fearful looking for of judgment and fiery indignation, Heb. x. 26, 27, 28, 29. Faithful believers, from the weakeſt to the ſtrongeſt, ſhall enjoy the unſearchable riches of eternal truth, and be abundantly pardoned of

their ſins, nay, everlaſtingly rewarded for whatever they have done and ſuffered in its cauſe, according to the ever-faithful promiſes ſet forth in my holy word, Matth. xxv. 31. To complete their eternal glory and happineſs, they ſhall be the conquerors and judges of thee and thy ſeed, through the virtue and merits of their Redeemer. *Amen.*

PRAYER.

For believing and practiſing Revealed Truth.

O ETERNAL, ſelf-ſubſiſting, and never-failing God; Father, Son, and Holy Ghoſt! conſiſtent in all thy internal and external operations, with thy eternal purpoſes and councils, in the moſt perfect manner; I give thee humble thanks, that thou haſt graciouſly condeſcended to vouchſafe mankind the revelation of thy holy will, and, by the moſt harmonizing occurrences of facts and events, compared with thy revealed truth, doſt give the moſt undoubted proofs, that thy word is a faithful tranſcript of thy unchangeable and perfect nature. Thou haſt made man after thy own image, upright, and conſiſtent with his own purpoſes; which was to glorify thee, by obeying thy holy law, and, by that, to chuſe the beſt for the eſtabliſhment of their own happineſs, in time and eternity. It was never thy will, that man ſhould follow the way of lying; thou madeſt him perfect; thou alſo gaveſt to him a holy law, which plainly pointed out to him death and damnation, if he ſhould tranſgreſs. Lord, I ſincerely bewail the fatal conſequences of that tranſgreſſion, which has rendered me incapable, not only to find out the way of Truth, but alſo unwilling to be ſubmiſſively led into it.——Pardon

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this averſeneſs, O Lord, for his ſake, who, by conſecrating a new and living way, through his fleſh, to draw near unto thee, has removed every hindrance, which proved a partition-wall between us and thee; nay, has made that way ſo plain and ſure, that even fools, that walk therein, cannot err. Grant that I, in ſincere repentance of paſt fooliſhneſs, with a true heart, in full aſſurance of faith, having the heart ſprinkled with the blood of Chriſt, I may draw near unto thee, the ever true and faithful God, whoſe promiſes, all and ſingular, are yea and Amen, in Chriſt Jeſus. Grant that I may experience the truth of Chriſt in my heart, in ſuch a manner, by the Spirit of Truth, that I may be ſure of thy grace, unto eternal ſalvation. Let ſin be blotted out from thy preſence, and my conſcience remember it no more; and let iniquity have no dominion over me. Grant me the love of thy truth, and an indelible hatred to the way of lying. Let me put on the whole armour of God, that I may be able to ſtand againſt the wiles of the devil, as one who has not to wreſtle againſt fleſh and blood only, but alſo againſt principalities and powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high-places. Remember me in mercy, whenever I err and fall; and let me never perſiſt in any wilful error. Grant that I may keep thy truth until the end of life, and be kept by it unto eternal life. Sanctify the faculties of my ſoul, and the members of my body, that they may be a ſacrifice, living, holy, and acceptable unto God. Deſtroy the throne and ſynagogue of Satan, the machinations of lying ſpirits, the ſchemes of falſe prophets and teachers, whoſe coming is after the workings of Satan, with all power and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs in them that periſh, becauſe they received not the love of the truth, that they might be ſaved;

to

to whom thou haſt ſent ſtrong deluſions, to believe a lie. Save thy people, and bleſs thine inheritance, O God of Truth, for Chriſt's ſake! *Amen.*

The Eleventh Paraphraſe.

"God ſaid unto the Serpent, I will put enmity between thee and the "woman; between thy ſeed and her ſeed: He ſhall bruiſe thy "head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Abſolute Holineſs and Juſtice of Jehovah Elohim.

I ELOHIM, the holy and righteous God, Father, Son, and Holy Ghoſt; Iſa. vi. 3. Pſal. cxxviv. 4. Gen. xviii. 25. xix. 24. Matth. xxv. 31. whoſe divine perfections, all and ſingular, centre and agree in abſolute and inflexible holineſs and juſtice; by which I weigh the mountains in ſcales, Iſa. xl. 12. the waters by meaſures, Job xxviii. 25. men's ſpirits and actions by my knowledge, 1 Sam. ii. 3. Prov. xvi. 2. adding judgment to the line, and righteouſneſs to the plummet, Iſaiah xxviii. 17. Having created men rational creatures, and entruſted them with my own image (which is all righteouſneſs and holineſs) and that he might preſerve, rule, and govern himſelf as a moral agent, from the pureſt motives, and in a moſt juſt and holy manner; have directed his moral actions by a poſitive law, entailed with eternal bleſſings and curſes, juſtly adapted for the improvement and benefit of human nature: The reward for obſerving it was no leſs than eternal life, and its tranſgreſſion eternal death: whom thou, O fiend of all righteouſneſs! under the influence of a deluſive proſpect of becoming like God himſelf, haſt artfully induced to exchange his natural righteouſneſs, integrity, and happineſs, with his preſent iniquitous and damnable condition; in which he is fond of and ſold to iniquity; nay, averſe

to

to every thing righteous and good in my ſight; Gen. iii. 5. 7. vi. 5. Rom. iii. 9, 10, 11, 12, 13. 19. which, by a progreſſive activity, and under the inſupportable weight of eternal and abſolute juſtice, muſt have ſunk him, immediately after his fall, into utter ruin and deſtruction, had it pleaſed me to withdraw from him that compaſſion and ſupport, which he, by my long-ſuffering and patience, has hitherto enjoyed, on account of the Saviour's merits: *Will*, in conſequence of that abſolute equality of all my perfections, and in particular of love and juſtice, have mercy on whom I will have mercy, and pardon whom I will pardon, Romans ix. 15. 18. and, in a juſt proportion to the crimes committed by you, *put enmity between thee*, the ſeducer, *and the woman*, my creature, deluded by thee: *Between thy ſeed, i. e.* all unrighteous and malignant ſpirits, abandoned for ever by me, and thoſe of men, called a ſeed of evil-doers, Iſa. i. 4. workers of iniquity, a generation of vipers, the ſynagogue of Satan; who, like Adam, tranſgreſs my covenant, and, inſtead of becoming obedient and faithful to my covenant of grace, withhold their ſouls, which are the juſt wages due to the meritorious labour of a travailing Saviour; Iſaiah liii. 11. John xvii. 12. and even deny the Lord who has bought them; 2 Peter ii. 1. 4. Hebrews x. 28, 29. Leviticus xix. 13. nay, crucify to themſelves the Son of God afreſh, putting him to an open ſhame, Heb. vi. 6. Theſe are the children of perdition, who ſhew their hatred and enmity, as marks of condemnation, againſt my truth and righteouſneſs, John iii. 18, 19, 20. 36. *And her ſeed*; all and ſingular offſprings of Eve, who, by natural generation and anticipation of her ſin, are ſubject to death and miſery, on whom I have mercy, in and for Chriſt's ſake; who, from eternity, has freely engaged to take upon him, not the nature of angels,

but

but the ſeed of Abraham, Heb. ii. 16, 17. and knowing of no ſin experimentally, has been made ſin for them, that they might be made the righteouſneſs of God in him, 2 Cor. v. 21. making atonement, and procuring an univerſal pardon and juſtification for all men, Rom. v. 18. in order that there might be a poſſibility for their converſion and ſalvation, and that all men might be judged, and appear before the judgment-ſeat of Chriſt, to whom all judgment is given, --- becauſe he is the Son of man, the Redeemer, and therefore the righteous Judge of all, John v. 22. 27. 2 Cor. v. 10. Believers on him, as the ſeed of Meſſiah, Iſa. liii, &c. ſhall not come into condemnation, becauſe juſtified of their ſins by faith; on which account they are called the righteouſneſs of God, 2 Cor. v. 2. who, forſaking the way of unrighteouſneſs, keeping faith, and finiſhing their courſe, ſhall receive a crown of righteouſneſs, which he, the righteous Judge, ſhall give them on the laſt day, 2 Tim. iv. 8.

PRAYER.

For an Upright Conduct, in Juſtice and Holineſs.

O THOU ever juſt and holy God! thy infinite and holy perfections, thy ways and judgments againſt Satan, thy mercies towards fallen mankind by a Saviour, who is righteouſneſs himſelf, both by nature and merit, fully demonſtrate that thou hateſt and puniſheſt iniquity, and loveſt righteouſneſs. Thy eſſential holineſs and righteouſneſs, did not permit thee to create any thing wrong, and inclined to evil. And the ſame holineſs, induced thee to circumſcribe thy creatures of limited faculities, by a holy and juſt law; that they might remain not only eſſentially good, but to acquire a meritorious reward, in proportion to their fidelity. As a juſt and holy God, thou didſt

provide

provide a paradiſe to enjoy its pleaſures, and myriads of creatures to exerciſe their wiſdom, power, juſtice, and goodneſs, by ruling over them. Thou didſt not force them to do good, but thou pointedſt out to them the conſequences of doing evil, immediate and eternal death. It was ſtrict juſtice towards Satan, his ſeducer, when thou doomedſt him to eternal deſtruction; and undeſerved mercy towards man; thou promiſed and gave him a Redeemer, capable of making a ſatisfactory compenſation to thy broken law, and a meritorious redemption of their ſouls, unto eternal life. It was juſt with thee, not to impute ſin any more to the world, but to forgive them for the Mediator's ſake, who by giving his meritorious life as a ranſom for the world, is a ſufficient reaſon why the world ſhould live, and have life through him. It is juſt with thee, to appoint and require repentance and faith from every ſinner, that has come into exiſtence for Chriſt's ſake, and enjoys life, opportunities, means, nay the operations of thy Spirit. It is juſt with thee, when thou condemneſt thoſe who have filled up the number of their years, and, with them, the meaſure of their ſins, when thy penetrating eye foreſees, that the unfruitful tree, notwithſtanding the digging about him, will not bring fruit henceforth any more, but only hinder the ground, and make himſelf a fuel more fit for everlaſting fire. It is juſt with thee, the Author of life and death, the Judge of great and ſmall, when thou takeſt young ſinners from the womb, and in their early days, by death; to ſhew us thereby, that ſin, even hereditary ſin, is of a deſtructive nature, whereſoever it is; and that all ſouls are thine, to preſerve and to deſtroy, to ſave and to condemn, according to thy juſt and unerring council of the eternal covenant. It is juſt with thee, to give to every one according to his deeds, wrought either by faith or unbelief. It is juſt with thee, to regard the prayers and ſupplications of thoſe that

bring them to the throne of grace, in the ever-bleſſed name of their Redeemer and Interceſſor, whoſe blood, not like Cain's, pleads for mercy. It is juſt, when thou heareſt ſinners according to their faith, and when thou doeſt abundantly more than they aſk and pray for. It is juſt with thee, when thou delayeſt thy help, in order to make us more fit to enjoy, more careful to preſerve, and more faithful to uſe it, for the purpoſe. It is juſt with thee, when thou giveſt enough of the world to the children of the world, to taſte thy goodneſs in health, wealth, and temporal glory; as it it is juſt, when thou giveſt but the neceſſaries, with the trials and ſufferings to thy children, who have choſen thee for their eternal portion. Grant unto me to juſtify thee, in whatever thou doeſt; to be ſatisfied with thy providences, and thankful for thy mercies, counting myſelf unworthy of the leaſt of them. Give me a true ſenſe of my duty, to be juſt towards thee my Creator and Redemer, devoting my ſoul and body as a ſacrifice, ſanctified and bought by the blood of Jeſus, to be holy and acceptable unto thee; towards myſelf, to work out my ſalvation with fear and trembling, to obtain that crown of righteouſneſs which thou haſt promiſed to them that love thee; towards my neighbour, to give every one his due, doing good to all, eſpecially to thoſe of thy houſehold, who, for righteouſneſs ſake, chooſe rather to ſuffer wrong than to do evil, patiently and willingly bearing the hatred of an unjuſt and cruel world, who hate them and perſecute them for thy name's ſake. Grant all this for Jeſus' ſake, *Amen.*

The Twelfth Paraphrase.

" God ſaid unto the Serpent, I will put enmity between thee and the " woman; between thy ſeed and her ſeed: He ſhall bruiſe thy " head, and thou ſhalt bruiſe his heel." GEN. iii. 14, 15.

Abſolute and infinite Goodneſs of Jehovah Elohim.

ELOHIM, Father, Son, and Holy Ghoſt, whoſe divine attributes, works, words, ways and judgments, are a full proof of ſelf-exiſting and ſubſiſting love, 1 John iv. 8. 16. Having made every thing good for its limited purpoſe, which being my own glory, conſtitutes alſo the happineſs of limited rational creatures, acting conſiſtently with that purpoſe. And having, in particular, formed the nature of man a compound of the moſt excellent matter, enlivened by my Spirit, in order to manifeſt by him a true counterfeit of my nature and moral perfections, which, though eſſentially preſent with the whole material world, could no where be more conſpcuouſly diſplayed but in his rational and elective parts, connected with irrational matter, which, to prevent from tranſgreſſing my will and their limits, I have wiſely circumſcribed to act in their own ſphere, as creatures to rule not a univerſe, but an inferior creation; in the obſervance of which, he, as a ſubordinate being, could be happy becauſe of his being the object of my delight, and the centre of my love, Prov. viii. 31. The whole creation, and even thou, apoſtate Spirit! would, under the influence of univerſal love, have been a ſufficient motive to him, to act in a ſtrict conformity to my will; had he not liſtened and yielded to thy beguiling craftineſs and determined malice: And, by repreſenting my loving nature as unjuſt, his right as unlimited, my law as oppreſſive, my truth as a lie, and his finite eſſence as capable of occupying my throne, and to rule independently; prevailed on him, aſpiring after abſo-

lute independency, my excluſive and indefeaſible prerogative; he forfeited my love, incurred my wrath, and ſunk himſelf into a ſtate of woe, miſery, death, and condemnation, out of which none of the creatures equal to him, none ſuperior to thee, was able to ſave him:--- *Will*, therefore, in a juſt vindication of my own glory, and in a compaſſionate love towards my ſeduced creatures, *put enmity between thee and the woman; between thy ſeed and her ſeed: He ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* This, however, is not a taſk of a mere deſcendant of her corrupt nature, which, ſeduced by thee in a ſtate of integrety and perfection, muſt be infinitely beneath performing it, now, in a ſtate of depravation, miſery, and death. The tranſgreſſion of my eternal law; the corruption of human nature, made for eternity; the defeat of the end of man's creation; the inconſiſtency of human nature, with the rectitude of the whole creation; thy triumphant ſuperiority in wickedneſs, and the repair of the inſult of my glory; are objects too great for any creature to reſent with an effect undiſputable by thee, diſſatisfactory to me, and fully reſtorative to mankind. The breach of an eternal law, as abſolute as my nature itſelf, requires eternal ſatisfaction; which no finite creature can afford. The repair of a rational creature calls for the wiſdom, the power, juſtice, and goodneſs of his Creator: the loſt rectitude of a moral creature, poſſeſſing the higheſt rank in the univerſally good and viſible creation, can only be reſtored by one who is abſolute Rectitude itſelf; by a perſon equal with God, equal with man, and ſuperior to thee. The enmity which I put between thee and the woman, can only be executed in the *moſt juſt and perfect manner*, by the ſeed of the woman, the repreſentative of human nature united to my eternal Word into one perſon, who ſubmitting himſelf to the law of nature, by being conceived by the overſhadowing

of

of my Spirit; to the imputation of that enmity, whereby my juſtice alone can be ſatisfied; to the viciſſitudes, temptations, trials and ſufferings, human nature is ſubject to; to the ſhedding of his innocent blood, without which there is no forgiveneſs of ſin; has thereby made a perfect ſatisfaction, in theſe reſpective points.

I, the Father, as diſtinguiſhed Godhead, give my only-begotten Son, to make him a ſacrifice for ſin, John iii. 16. I, the only-begotten Son of the Father, as the diſtinguiſhed Godhead in human nature, ſhall declare the decree of Jehovah: 'Thou art my Son; 'this day have I begotten thee:'——And own my human nature, with the whole human race, given unto me as an inheritance to redeem them by laying down my life as a ranſom for all; breaking thoſe as potters veſſels, who refuſe that ranſom. I, the Holy Ghoſt, the diſtinguiſhed Godhead proceeding from the Father and Son, ſhall freely undertake the glorification of Chriſt, in the hearts of faithful believers, who, by my influence and office, ſhall be convinced of the neceſſity of a Redeemer, of the neceſſity of perſevering faith on him; nay, I ſhall take of that which is Chriſt's, and impute it to faith, wrought by my own power, by the preaching of the word, the right uſe of baptiſm, and the eating and drinking of Chriſt's body and blood, until that perfect liberty from thy power, ſin, miſery, death and condemnation, is effectually compleated. Thus ſhall the myſtery of the love of God in Chriſt Jeſus be revealed, and eſtabliſhed in the diſciples and followers of truth, who, in every age of the world, ſhall diſtinguiſh themſelves from thy ſeed, by the ſpirit of truth, wiſdom, love, meekneſs, patience and hope, *viz.* A faithful Abel, from an apoſtatizing, cruel Cain; a heaven-like Iſaac, from a ſcoffing Iſhmael; a meek and ſedate Jacob, from a vile Eſau; the patient and oppreſſed tribes of Iſrael, from a perſecuting

Pharaoh

Pharaoh and his cruel taſk-maſters; a pious and godly David, from an abandoned Saul; Chriſt, the patient Lamb of God, with his followers, from haughty and cruel enemies; true Chriſtians, from their perſecutors. Hatred, ſtrife, and murder, the productions of thy head, ſhall ceaſe: love, righteouſneſs, and peace, ſhall reign for ever! The Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters; and God ſhall wipe away all tears, occaſioned by thee and thy ſeed, from their eyes. *Amen.*

PRAYER.

For the Knowledge of the Univerſal and Particular Love of God, and the Practice thereof, towards God and Men.

O THOU ever-bleſſed and glorious God! who art love, and haſt manifeſted it in an univerſal demonſtration of mercy, which is over all thy works. Whatever perfection thy infinite nature is poſſeſſed of, in a moſt abſolute and awful manner, has been graciouſly diſplayed in the manifeſtation of a merciful Saviour, our Lord Jeſus Chriſt. This Son of thy boſom, was eſſentially preſent with thee from all eternity; and his aſſuming human nature, together with all the changes and ſufferings, for the benefit of mankind, was foreordained, and appointed before the world was made, as Redeemer. It was mere love, which cauſed thee, Lord! to make men rational creatures, after thy own image, which, as it conſiſts of an aſſemblage of perfections to repreſent and magnify thy goodneſs, in an excellent manner, has alſo been an obligatory rule to him, always to adopt the moſt convenient means for making himſelf everlaſtingly happy. Thou didſt not caſt him off for ever, after the moſt daring abuſe of thy goodneſs;

neſs: thou didſt graciouſly circumſcribe the wickedneſs and malice of Satan, and the deſtructive conſequences of ſin; wonderfully preſerving him from going down to the pit, by a promiſe of mercy, which he laid hold on, by the powerful efficacy of thy grace. Bleſſed God! thou didſt change his immediate death and eternal condemnation, for life --- cauſing him to poſſeſs means and opportunities to be reſtored unto everlaſting life, by faith on that bleſſed ſeed, which ſhould utterly deſtroy Satan's kingdom. Give me grace to acknowledge thy univerſal love towards all men. Number me with thy elect, who, by faith, love, and patience, ſtrive to overcome ſin, and the world, in its daring allurements and temptations to luſt, pride, and the tranſitory pleaſures of this life. Grant that I may love thee for thy own ſake; and ſuffer me not to fall away from thee, by any known and wilful ſin. Let the ſpirit of love inſpire me to love all men; and eſpecially thoſe, who, with me, and thy holy church, are of one faith and hope --- through Chriſt our Lord, *Amen.*

TENETS and CONCLUSIONS,

Contained in the First Goſpel Promiſe.

THAT this promiſe, made by ELOHIM, the Triune God, is not only an immediate revelation of his compaſſion towards mankind, containing the ſubſtance of moſt of the articles of the Chriſtian Faith; but alſo, an eſtabliſhed medium of inſpiration, whereby faith, with its appurtenances, is wrought in the hearts of Adam and Eve; who, in their ſtate of depravity, could neither procure their loſt happineſs themſelves, nor durſt they preſume to preſcribe ſuch a plan of ſalvation, had it been in their power to know it: And as the conſciouſneſs of their guilt and miſery, under the influence of awakening grace, rendered them attentive to the Divine revelation, both words and matter ſo fully adapted to their caſe, muſt have been fully underſtood by them for their benefit; which, during a life of 900 years, eſpecially after the birth of Seth, was believed, preached to an antedeluvian world, and was the ſubſtance, as well of the patriarchal theology, as of the ſubſequent inſpirations of the divine writers. The ſummary of their doctrines conſiſted in making known the knowledge, ways, mercies, and judgments of God; the perſon, offices, humiliation, and exaltation, of a divine Saviour; the neceſſity, means, and effects, of juſtifying faith; the fate of perſevering unbelievers, together with that of perſevering believers.

Divine Revelation and Inſpiration, are independant of defects in the natural capacities, and other circumſtances, of the divine writers: Some of their immoral actions, prove not a reigning ſtate of corruption in them; but only its univerſality, even in the beſt of men; which Scripture (like a ſea-chart, pointing out the rocks and ſands) has

has made known, that others may avoid ſhipwreck of faith.

2*dly*, That the word *Elohim*, which is the plural of *Eloha*, and, joined with Jehovah, ſignifies the only true God; who, from time to time, has manifeſted himſelf, in the creation, preſervation, and ruling of the world, as Father, Word, (*or* Son) and Spirit, (*or* Holy Ghoſt;) is alſo the Redeemer and Sanctifier of mankind. The Redemption of mankind, by the Son of God in human nature, who was one of their Makers; Gen. i. 26. Col. i. 17. is as much as a new creation, whence believers are called new creatures: and the new heaven, and the new earth, are the effects of this redemption, by his Spirit; who, in the hearts of believers, is the diſtinguiſhed Godhead; as Chriſt ſaid, I will give you *another* Comforter, which ſhall abide with you for ever; John xiv. Rev. xxi. Ezekiel xxxvi. 25, 26, 27.

That the Redemption of mankind from the power of Satan, ſin, and damnation, cannot be the work of any creature whatever, is alſo plainly to be perceived, from the ſuperior nature of Satan, ſin, and damnation, which cannot poſſibly be conquered but by one equal to God, equal to men, and ſuperior to Satan. When Michael, one of the archangels ſtanding before Jehovah, durſt not bring a railing accuſation againſt Satan; much leſs can an angel, or any inferior creature, be his conqueror; Jude 9.

That the equality of the co-eternal Word, or only-begotten Son, is an equality of eſſence; which is always the ſame, wherever it exiſts: but the manifeſtation of that eſſence, in any limited creature, according to the recipidity thereof, for certain purpoſes, is a ſufficient reaſon, why Chriſt, as Mediator in human nature, declares himſelf to be inferior to the Father. The expiation and propitiation of ſin, committed in human nature, required a full

ſubmiſſion of the Son of God, in his ſinleſs human nature, to the divine law, to ſatisfy its demands and penalties, imputed to him by abſolute juſtice. Juſtice and love, theſe two concentrical attributes in the perſon of Chriſt, are the foundation of our juſtification and peace with God. The one demanded ſatisfaction; the other gave ſatisfaction. When Chriſt, in full reſignation of his human will, would drink the cup (if it could not paſs away) he ſubmitted his human nature to eternal puniſhment and ſatisfaction: which, however, in compliance with the divine will of the Father, was mitigated; and the eternal conſequences of his tranſitory ſufferings, death, ſhedding of blood, *viz.* the wounds on his hands, feet, and ſide, which he took with him into the moſt holy place, are admitted as pleading marks of his ſatisfactory death for ſinners, through eternity. All the nations of the earth ſhall ſee him whom they have pierced. He is the Judge, as the Son of man, to whom all judgment is given from the Father.---The Lamb *ſlain*, at the right-hand of God, is worſhipped by angels and men, as worthy to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

3*dly*, The imperſonality of Chriſt's human nature, conſidered *in abſtracto*, is plainly expreſſed by the term, *Seed of the Woman*, which in ſome manuſcripts is of the neuter-gender. Its being aſſumed by the eternal Word, conſtitutes the bleſſed perſon of Jeſus, who being made fleſh, is called the only-begotten of the Father; and being poſſeſſed of a true human ſoul and body, nay of ſuch infirmities, which proceeding from ſin, were however ſinleſs in him; became thereby equal to men in every point, and a compaſſionate high-prieſt to make atonement for the ſins of men, and by death to deliver and ſuccour thoſe, that were, through fear of death, all their life-time ſubject to bondage.——The doctrine of

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SWEDENBURGH, that the ſoul of Chriſt's humanity is Jehovah himſelf; as it is contrary to thoſe Scriptures, where Chriſt calls himſelf the Son of man, and ſpeaking of his ſoul as exceeding ſorrowful, nay, forſaken by Jehovah, on the croſs ſhortly before he delivered his human ſpirit into the hands of the Father, is alſo void of that comfortable practical uſe for believers in ſimilar caſes, nay inadmiſſible in point of expiation and propitiation inſtead of men, which could only be done by a likeneſs, not only in the eſſential parts, but alſo in the oppoſite feelings and ſenſations of the puniſhment of ſin; which is the foundation of the juſtification of ſinners, from the power, guilt, and puniſhment of all ſins, which have their ſeat in the human ſoul.

4*thly*, That as neither the ſeed of the ſerpent was the immediate ſinner, nor the ſeed of the woman, Chriſt, a ſinner at all; of whom however the text ſays, that Jehovah has put enmity between both, and both are ſufferers with the principal ſinners; the doctrine of imputing ſin and puniſhment, on a poſterity of collective repreſentatives, has its foundation in this text, as well as in the fore-knowledge and juſtice of God, who may juſtly impute ſin, wherever his penetrating eye ſees it. The imputation of ſin, and damnation of Satan, and thoſe who willingly reject the Meſſiah; as alſo the vicarious ſufferings of Chriſt, magnify the abſolute juſtice of God, who hates nothing ſo much as ſin, even when he loves ſinners. No greater love could therefore be ſhewn towards mankind by God, than the laying the iniquities of all, on his only-begotten Son, who, being able to atone for ſin, can alſo ſave to the uttermoſt, thoſe who, through him, come unto God.——Scripture ſpeaks of a univerſal ſalvation, and juſtification of all men through Chriſt; and Chriſt ſays, that the bread which he gave is his fleſh, *i. e.* his human nature; for the life, not only of ſome, but of the world, nay, for all. We therefore muſt conſider the whole

human race, as effectually redeemed by Chriſt, that they enjoy exiſtence, time, opportunities, temporal and ſpiritual bleſſings, on his account, and for the purpoſe to draw them unto him: therefore, only thoſe whom God foreſaw that they would rather die in their ſins than to believe on Chriſt, loſe the *eternal* benefit of his mediation, and receive their good things in this life only; Luke xvi. 25, 26. Pſal. xvii. 13, 14, 15. The wrath of God remains on them.

5*thly*, That ſpecial grace and ſalvation, is founded on the univerſal grace in Chriſt Jeſus; and not in an abſolute will of God, independant of his foreknowledge of perſevering faith. This foreknowledge does not deprive even the moſt wicked of their natural capacities, and ſufficient means and influences of his Spirit, unto ſalvation; and as it cannot err, his judgments are right in withdrawing final ſalvation, and the means of grace, from thoſe whom he foreſaw would not accept his goſpel, and only increaſe their damnation, ſhould they enjoy them longer, and more efficacious, as his wiſdom and mercy thinks proper and ſufficient to beſtow on them. Perſevering unbelief alone, is the cauſe of eternal reprobation. Heathens, Jews, Mohometans, miſled and neglected creatures among Chriſtians, whoſe forefathers, or deſigning leaders, deprive them of the means of inſtruction in the true faith; and who would willingly accept of the goſpel, was it made known to them; are left to the mercy of him who knows the true ſituation of his creatures, and how to pity. But wo unto them, who, on any account, withhold, or pervert, that light from thoſe who ſit in darkneſs and in the ſhadow of death; and to thoſe, who have the means and opportunity of promoting the goſpel, and yet neglect it.

6*thly*, That, as all poſſible things which would come to paſs in time and eternity, and eſpecially the wilful tranſgreſſions of angels and men, made to rule themſelves in a ſtrict conformity with

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God's will, were known to him from all eternity, Acts xv. 18. the Godhead is juſtified in making them perfectly good, Gen. i. 26. 31. and in pre-directing and circumſcribing their elective dependant faculties, for their own purpoſe, by a rational and juſt law, Gen. ii. 17. which to obſerve, they had ſufficient power, and efficacious motives. And when he likewiſe foreſaw that ſome angels would not keep their firſt eſtate, Jude 6. nay become the ſeducers of men; he further decreed to puniſh them with everlaſting fire, Matt. xxv. 41. and to own mankind in mercy, by appointing and foreordaining, that Chriſt, their Creator, ſhould aſſume their nature, into an union of one perſon, able to redeem them from the power of ſin, Satan, and the incurred doom of eternal death, unto eternal life. And the Godhead further decreed, that all men that ſhould live their time in this world for Chriſt's ſake, ſhould believe on him, and, on that condition, have everlaſting life; John iii. 16, 17. 1 John iv. 9. Luke ix. 5, 6. and that all thoſe who would again take part with Satan, and reject Chriſt, 1 John iii. 12. Rev. xiii. 8. tranſgreſs his commands, Exod. xxxii. 32. remain in their natural defiled ſtate of ſin, Rev. xxi. 27. xvii. 8. John iii. 18. or believe only for a time, without overcoming the hindrances in the way to everlaſting ſalvation; ſhould be blotted out of the Book of Life, Rev. iii. 5. and never enter into the New Jeruſalem.

7*thly*, That as the firſt promiſe is made to the two repreſentatives of the whole human race; and as the repetition thereof is made unto Noah, after the Flood, by way of a covenant with the whole earth; and a renewal of that covenant, by circumciſion, to Abraham, with an expreſs intent, that all nations ſhould be bleſſed by Chriſt, the ſeed of Abraham: thoſe particular privileges, types, ceremonies, prophecies, made to the Jewiſh nation, were not exclu-

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ſive and peculiar marks of ſalvation, as the Jews believe; but only external characteriſtics, to diſtinguiſh that nation from all the reſt, for the purpoſe that the genealogy, the tribe, the family, the perſon, place, time, and other circumſtances, of the birth, life, death, and reſurrection of the Meſſiah, might be more diſtinctly known, than it could have been, had this nation mixed with other nations indiſcriminately. After the coming of this univerſal Saviour, who, fulfilling theſe characteriſtics in his own perſon, and being a propitiation for the whole world, theſe characteriſtics teſtify the truth of the Chriſtian religion: whoſe New-Teſtamental characteriſtics are, the pure preaching of the goſpel; the adminiſtration of baptiſm, and the Lord's ſupper; faith, and repentance; the daily renewal of the baptiſmal covenant, prayer, and watchfulneſs, towards the coming of the Lord: the exerciſe of a ſtrict and holy life, after the example of Chriſt; a patiently bearing of his croſs; the crucifixion of the fleſh; and the hatred againſt Satan and wickedneſs.

8*thly*, That the goſpel-ſyſtem, to be ſaved by faith in the Meſſiah, being the moſt ancient, the moſt ſuitable and practicable; nay, the only one for the recovery of human nature: and that Reaſon, independent of its principles, is deſtitute, and incapable of finding out adequate means for perſonal, domeſtic, civil, and political government, or the practice of a virtuous and juſtly-ſocial life. The corruption ſo prevalent in the beſt of men, pleads not ſo much for an external and ſuperficial reform, as it doth for a vicarious expiation and removal of ſin, whoſe deadly contagion has infected the innermoſt rational and elective faculties of the ſoul: And which expiation could only be accompliſhed by a perſon conceived and born in a ſinleſs and miraculous manner, and infinitely poſſeſſed of unſpotted perfections. None leſs than the Creator of human nature

nature himſelf, could be her eternal Redeemer.--- The prevailing notion of the neceſſity of vicarious ſacrifices, amongſt even the wiſeſt of nations, is a plain proof, that it bears almoſt an affinity to the nature of a ſelf-evident principle imprinted in the human heart by God. The deſpair of individuals, in time of diſtreſs of ſoul; the miſcarriage of modern conſtitutions, of ſtates and families, who have voted Chriſt and his religion out of the government of human ſocieties; the deſtruction of an antedeluvian world, who would not be ruled by the Spirit of God; the conſumption of Sodom and Gomorrah, who rejected the wholeſome warnings of Lot; the rejection of the Jewiſh nation, for having rejected Chriſt's ſpiritual redemption; the ſpirituality of the law of God, written in every man's heart and conſcience, which checks and condemns even thoſe who have the outward appearance of morality, notwithſtanding their uſing the utmoſt efforts to ſuppreſs it by an uninterrupted train of pleaſures and amuſements: the inſufficiency of good works to afford a ſure foundation for peace and ſtrength of mind, in point of acceptance with God; for an unſhaken hope of eternal life: univerſally plead for the neceſſity and efficacy of an ever-prevailing, foreign ſatisfaction, meritorious interceſſion, and effectual bleſſings of a crucified and powerful Mediator between God and man:---who only can be enjoyed by perſevering faith, and a life conformable thereto.

9*thly*, That the ſpecial imputation and enjoyments of Chriſt's merits, derived to repenting believers by a conſcientious and faithful uſe of the word of God, the Lord's baptiſm and ſupper, conſiſts in the forgiveneſs of ſins, Col. ii. 13. 1 John i. 7. which an unbeliever cannot enjoy as long as he remains either in unbelief, or in a mere hiſtorical belief of Chriſt, joined with prevailing wickedneſs, which alſo devils have, and tremble, Jam. ii. 17. 24.

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Though Chriſt is the propitiation for the ſins of the whole world, yet the enjoyment of it is only by effectual faith, which, wrought by God, cleanſes the heart, Acts xv. 9. unites with and follows Chriſt, John xv. 1. 7. overcomes an alluring, ſinful world, with its terrors, hatred, and flattery, John v. 4. 2 Cor. vi. 13, 14---18. and univerſally endeavours to do good. (2) In the endowment of Chriſt's righteouſneſs, Rom. iv. 5. (3) In the peace with God, Rom. v. 1. (4) In taking away puniſhment of ſin, and the wrath of God, Rom. viii. 1. Zeph. iii. 13. (5) In a deliverance from the power and ſtate of ſin, Rom. viii. 14. (6) In an aſſurance of being a child of God, 2 Cor. vi. 18. choſen by him from eternity, in Chriſt, unto eternal ſalvation, Eph. 1. 4. (7) In the enjoyment of God, the angels of God, and the bleſſedneſs of the triumphant church, Heb. xxii. 22. (8) God loves thoſe with a particular love, who love the Lord Jeſus, and keep his word, John xiv. 21. (9) God provides for their temporal and ſpiritual neceſſities, in a lawful way and calling, Phil. iv. 6. Matth. vi. 31, 32. (10) God pities them, when they labour under the load of ſin and miſery, Matth. xi. 28---31. Pſal. ciii. 13, 14. Jer. xxxi. 20. Mal. iii. 17. (11) God gives them the ſpirit of adoption, Gal. iv. 6. Rom. viii. 15, 16. (12) That they may be ſure their perſons, actions, ſufferings, and in particular their prayers, are acceptable unto him, Pſal. cxvi. 4---15. Matth. xxi. 22. (13) They have a right to every creature; and whatever ſeems to be their deſtruction, is turned to their ſpiritual and eternal advantage, 1 Cor. iii. 21. 23. 1 Tim. iv. 3. 5. Rom. i. 28. (14) Whatever good they do in Chriſt, is done in God; and will be everlaſtingly rewarded, be it ever ſo inconſiderable, Matth. x. 29, 30. 41, 42. (15) Temporal puniſhments, and ſore afflictions, the curſes of the law; are turned into fatherly

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chaſtiſements, for their ſpiritual and eternal advantages, Heb. xii. 6, &c. 1 Cor. i. 32. All theſe privileges, and many others ſet forth in the word of God, are poſſeſſed by believers in this world, in part; and in that which is to come, in the utmoſt perfection.

10*thly*, That as it was impoſſible with Adam and Eve, to reaſon themſelves out of their labyrinth, and to make themſelves happy during the interval of their fall and the promiſe made unto them: And, as they became all life, and Eve, doomed to die, called the mother of all living, immediately after they had heard the promiſe; it is not to be ſuppoſed that their faith on the Meſſiah, was, what Noveliſts call a *rational* one, '*never fixed, until Death, the great teacher, arrives.*' I cannot think that they criticiſed on that promiſe until that dreadful period arrived. And can it be ſuppoſed, that the faith of moderns, (which is for ever halting between truth and falſehood, even after numberleſs promiſes, with the moſt notorious documents of belief, and unbelief, have ratified this firſt great one) can be more acceptable unto God, more advantageous to the mind, more beneficial and efficacious to the performance of ſocial duties, than what, with reſpect to the veracity of the Deity, is juſtly called *implicit faith?*--- As millions die before they arrive at that kind of reaſoning which Rationaliſts urge as requiſite to a rational faith; as thouſands miſcarry, in ſearching after truth, independent of Scripture; as many have proved themſelves ſo infatuated, that they would rather believe the moſt palpable abſurdities, than the moſt endearing authorities: as life is ſo uncertain and ſhort, that we cannot ſay what may befal us the next hour: as thoſe amongſt Rationaliſts, who have always been deemed the beſt qualified, the moſt judicious, daring, and ſucceſsful, in every other point, *ſave true faith*, ſincerely or d———y

own, *that their faith is not fixed:* ---is it prudent NOT to believe that as truth, which bears the moſt obvious, unſuſpected, and diſintereſted proof of a correſponding veracity, through thouſands of ages?

II*thly*, That, as implicit faith on Chriſt, is not only the proſpectful condition of ſalvation, but alſo the immediate work of God itſelf; the conqueſt of evil, as well as the practice of virtue, muſt be much eaſier and more victoriouſly effected, than all the ſuperficial motives advanced by fallacious Reaſon, independent of CHRIST, his Atonement, and aiding Spirit, are capable to do. A Chriſtian may conſider his ſpiritual enemies as conquered, and his righteouſneſs as compleated in Chriſt; which conſideration is of infinite value, in point of morality and final perſeverence. A Rationaliſt, under the influence of ſcepticiſm, may imagine that he has no enemies, or having them, that he may conquer them himſelf, and hazard his ſoul at a random, in point of eternity, caring little or nothing whether he be deceived or how many he deceives: But IF theſe things are true (as he himſelf now and then believes) what an aſtoniſhment will a ſcene of unremitting and fixed fate, inflict on him! --- on him, whoſe eyes, now opened, will ſee and feel, at once, that both bliſs and torment are incontrovertible, infinite truths; and that the bleſſed Saviour, in the atoning marks of the ſhameful croſs, is that awful Judge, whoſe doom -- *Depart from me, ye curſed*, is as fixed and permanent as himſelf.——Rationaliſts urge diſtinct and plain notions, in point of religion and its myſteries; and preſumptuouſly diſregard that remarkable reproach, which the bleſſed JESUS gave to unbelieving THOMAS: "*Thomas, As thou haſt ſeen me, thou believeſt. Bleſſed be they that believe, and ſee not.*" Should it be the caſe, as it certainly will, that the eternal plan of providence for rewarding believers and unbelievers, will be *to ſee*, what will SEEING profit

profit an unbeliever, when no price is held out to him; when his fate is determined; when his misery will not permit him to believe a remedy? And, what harm can it possibly be to a believer, to see the end of his faith; nay, infinitely more than he could believe, hope, or pray for! Is it not, therefore, abundantly more rational, to believe what is *above*, but not *contrary to* reason; to try, humbly and sincerely to try, Scripture, the standing rule of faith; whether its practicability is not of infinitely greater benefit to the soul, and human life, than a constant pursuit of probabilities? Assurance of salvation, is as well the result as characteristic of faith, and given only to those who sincerely endeavour to live up to the commandments of JESUS: yet even the external evidences of the Christian religion are so unreservedly obvious to searching Reason, that CHRIST constantly referred the unbelieving Jews, and even his disciples, to Scripture, which bore testimony of him. And though it cannot be said without presumption, and hurting those that are weak in faith, that the state of assurance, in a time of probation, temptation, and perhaps persecution, can never be afflicted by doubts, apprehensions of a relapse, or fear of death: yet the rules to prevent these doubts, &c. as well as the faithful support from an interceeding Saviour and his spirit, are abundantly pointed out and promised by the same Scripture.--- There may be some, who, with the father of the lunatic, have reason to call out, "*I believe*; *Lord, help my unbelief.*" Others may be so sure of their salvation, as to say with faithful Paul, in a triumphant manner; "*I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor heighth, nor depth, nor any other creature; shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*" But every one of them will *Give all dili-*

gence, and add to their faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly-kindneſs; and to brotherly-kindneſs, charity: And, *making their calling and election ſure by doing theſe things, an entrance ſhall be miniſtered unto them abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.*

12*thly*, That the divine law, written in every man's heart, and in the word of God, being a tranſcript of the Divine perfections, centers in the practice of the pureſt love and juſtice towards God and man; which two perfections, are the univerſal baſis of all morality, and are fully delineated and compleated in the meritorious life and ſufferings of Jeſus; who, from his very exiſtence in the womb, to the expiration on the croſs, when he was numbered with tranſgreſſors, and with the dead, has practiſed this love and juſtice, in ſo complete a manner, that he not only ſubmitted to every law of God, but alſo to thoſe of men, for God's ſake and ours, that are neceſſary for the ſupport of a ſocial life. Being ſubject to the laws of Cæſar in the womb, he travelled in it to Bethlehem; and being inrolled amongſt others, became thereby not only equal with thoſe that are born under ſimilar circumſtances, and, as a compaſſionate high-prieſt, took part with them, that he might ſuccour and help thoſe that are tempted; but alſo laid the foundation for the deſtruction of thoſe tyrannical principalities and powers, which have often ſpared not ſo much as the fruit of the womb. His ſubmiſſion to a tedious emigration into Egypt, and the laws of a foreign government, in conſequence of the cruel law of Herod for the killing of infants; whereby he ſanctified all lawful flights of the oppreſſed: His ſubmiſſion to the domeſtic laws of his parents, in an obſcure youthful life, until his public entry into the miniſtry; whereby he expiated that unruly diſpo-

diſpoſition of ſelf-will, pride, ambition, and ſinful attachments to luſts, in daring youths; which is often the cauſe of the moſt pernicious conſequences throughout their whole life: His conſtant attendance to the ſynagogue of Nazareth; to the capital feſtivals at Jeruſalem; to the ſinleſs forms, cuſtoms, and ceremonies of the Jewiſh church, (even during the time of his public miniſtry) whereby he expiated and atoned for that ſelf-willing ſeparation of thoſe, who, by a preſumptuous attachment to novelty, ſingularity, and ſuperior piety, uſe to meddle with all wiſdom, and every religion: His full reſignation to the will of God, by ſubmitting himſelf to the execution of the infernal ſchemes of Satan, to bruiſe his heel; to the capture and abuſe of his perſon, by the Roman band of ſoldiers; to the unjuſt doom put upon him by the Jewiſh ſanhedrim, as a blaſphemer; and the execution thereof by Pilate, a heatheniſh judge, to be put to death as the meaneſt ſlave, by crucifixion; whereby he expiated and atoned for crimes but too common in arbitrary rulers and unenlightened courts of judicature: His pure, diſintereſted, and fervent love, care, and protection of his friends, at the Mount of Olives and the Croſs, when they, having deſerted him, had deſerved the contrary: His juſtifying love to a believing criminal, in his dying hours: His fervent interceſſions for his enemies, whilſt piercing the rugged nails through his bleſſed hands and feet: His fervent love to God, when he called *his Father*, HIS GOD, even when drinking the bitter cup of his wrath, and committing his ſpirit into his hands, in the utmoſt compoſure of mind; whereby he expiated and atoned for that omiſſion of duty towards God and men, which commonly appears in a ſtate of heavy trials, afflictions, and derangements of mind --- may juſtly be ſtiled ſinleſs, meritorious perfection, in a ſuperlative degree, never paralleled by the eminent virtue

tue of any of the moſt capacious angels and men. Theſe doings and ſufferings of Chriſt's human nature, receive their worth and value from the union of the Godhead, which is all juſtice and love, in the cauſe of mankind; abſolute juſtice demanding that ſatisfaction of CHRIST, due to GOD by the whole human race, could only be ſatisfied in a faithful execution of that inflexible doom, pronounced by the veracious Jehovah --- *Dying thou ſhalt die*:--- And abſolute love not only ſupports Chriſt's human nature in fulfiling the abſolute demands of juſtice; but alſo prevailing againſt the gates of hell, by ſwallowing up death in victory, is the only ſure foundation of the juſtification of ſinners; and alſo, the only foundation and motive, for leading a juſt and gracious life, through the power of the ſpirit of faith.

That the human mind, though ſuſceptible of every doctrine contrary to the goſpel, and naturally averſe to every thing ſpiritually good; receives, however, immediate benefits from a cloſe attention to its doctrines. Reaſon, unbiaſſed, and open to conviction, ſoon perceives, that the ſuperlative excellency of Chriſt, and his righteouſneſs, is infinitely above any thing that can or has been invented by her: that immediate peace, on ſo ſure and reaſonable a foundation as the mediation of a God-man, cannot be contrary to any of her intereſts in this life, and in that to come: that ſolid pleaſure can only be found in the unchangeable perfections of the Deity, ſo condeſcendingly manifeſted in Chriſt's human nature, which is conſidered collectively as the head and repreſentative of the human race; leaves room to ſtruggle with nothing more than unnatural pride, imaginary independency, and ſelf-ſufficiency, which have ever been averſe to ſubmit to and accept of a foreign ſatisfaction. But ſtruggles of this nature muſt ceaſe, as ſoon as reaſon begins to conſider the pure

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and abſolute nature of God; the inſufficiency of our own righteouſneſs, in point of juſtification and peace of mind; and the uncertainty that God will pardon offences on any other account than what he himſelf has revealed, as ordained in his eternal covenant of peace.

That this ſyſtem, though ſtrenuouſly oppoſed and rejected by prejudiced, carnal reaſon; and wickedly abuſed and deformed, by deſigning leaders, in every age, for obtaining their own ends; is ſo eſſential, in its independent nature, to the true welfare of the human mind, and ſocieties, that the ſmalleſt of them cannot long enjoy true peace and happineſs, if wilful ignorance, prevailing ſenſuality, or determined wickedneſs, ſhould vote againſt it. Its eſtabliſhment by God himſelf, in Paradiſe; and afterwards, in the families and ſtates of pious rulers, kings and governors, who made juſtice and love the baſis of domeſtic, civil, and political conſtitutions; the repeated revival of it, by particular providences and diſpenſations, after prevailing wickedneſs had ſunk it into a ſtate of indifferency and perverſeneſs; its ſpeedy and happy ſucceſs in different ages and generations: its efforts to the cauſe of mankind, in the worſt of times: and even the laſting ſupport and elaſticity, it accidentally gave to thoſe ſyſtems, conſtitutions, and dictates, of deſigning monarchs, popes, ſects, and ſocieties, who knew how to mix, coaleſce, and interweave their infernal ſchemes with its divine authority and never-failing efficacy: ſhould univerſally influence mankind to adopt it, from the pureſt motives, for the beſt of ends.

That as the fear of God, and the regular management and conduct of individuals, in the domeſtic ſtate, is the ſafeſt, leaſt expenſive and incommodious baſis, of civil and political government: As arbitrary and deſpotic ſyſtems prove impracticable, abortive,

tue of any of the moſt capacious angels and men. Theſe doings and ſufferings of Chriſt's human nature, receive their worth and value from the union of the Godhead, which is all juſtice and love, in the cauſe of mankind; abſolute juſtice demanding that ſatisfaction of CHRIST, due to GOD by the whole human race, could only be ſatisfied in a faithful execution of that inflexible doom, pronounced by the veracious Jehovah --- *Dying thou ſhalt die*:--- And abſolute love not only ſupports Chriſt's human nature in fulfiling the abſolute demands of juſtice; but alſo prevailing againſt the gates of hell, by ſwallowing up death in victory, is the only ſure foundation of the juſtification of ſinners; and alſo, the only foundation and motive, for leading a juſt and gracious life, through the power of the ſpirit of faith.

That the human mind, though ſuſceptible of every doctrine contrary to the goſpel, and naturally averſe to every thing ſpiritually good; receives, however, immediate benefits from a cloſe attention to its doctrines. Reaſon, unbiaſſed, and open to conviction, ſoon perceives, that the ſuperlative excellency of Chriſt, and his righteouſneſs, is infinitely above any thing that can or has been invented by her: that immediate peace, on ſo ſure and reaſonable a foundation as the mediation of a God-man, cannot be contrary to any of her intereſts in this life, and in that to come: that ſolid pleaſure can only be found in the unchangeable perfections of the Deity, ſo condeſcendingly manifeſted in Chriſt's human nature, which is conſidered collectively as the head and repreſentative of the human race; leaves room to ſtruggle with nothing more than unnatural pride, imaginary independency, and ſelf-ſufficiency, which have ever been averſe to ſubmit to and accept of a foreign ſatisfaction. But ſtruggles of this nature muſt ceaſe, as ſoon as reaſon begins to conſider the pure

and

and abſolute nature of God; the inſufficiency of our own righteouſneſs, in point of juſtification and peace of mind; and the uncertainty that God will pardon offences on any other account than what he himſelf has revealed, as ordained in his eternal covenant of peace.

That this ſyſtem, though ſtrenuouſly oppoſed and rejected by prejudiced, carnal reaſon; and wickedly abuſed and deformed, by deſigning leaders, in every age, for obtaining their own ends; is ſo eſſential, in its independent nature, to the true welfare of the human mind, and ſocieties, that the ſmalleſt of them cannot long enjoy true peace and happineſs, if wilful ignorance, prevailing ſenſuality, or determined wickedneſs, ſhould vote againſt it. Its eſtabliſhment by God himſelf, in Paradiſe; and afterwards, in the families and ſtates of pious rulers, kings and governors, who made juſtice and love the baſis of domeſtic, civil, and political conſtitutions; the repeated revival of it, by particular providences and diſpenſations, after prevailing wickedneſs had ſunk it into a ſtate of indifferency and perverſeneſs; its ſpeedy and happy ſucceſs in different ages and generations: its efforts to the cauſe of mankind, in the worſt of times: and even the laſting ſupport and elaſticity, it accidentally gave to thoſe ſyſtems, conſtitutions, and dictates, of deſigning monarchs, popes, ſects, and ſocieties, who knew how to mix, coaleſce, and interweave their infernal ſchemes with its divine authority and never-failing efficacy: ſhould univerſally influence mankind to adopt it, from the pureſt motives, for the beſt of ends.

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abortive, and pernicious, the longer the more, in the preſent age; and thoſe of a tolerating nature, have degenerated into a ſtate of indifference, licentiouſneſs, and open profaneneſs; nay, advance, and make large ſtrides, towards an eſtabliſhment of an equality of all ſects; atheiſm, a peſt to ſocieties, not excepted :---It is wiſdom in every father of a family, in every ruler of a ſociety, church, and congregation, to preſerve the purity and practice of that religion; which, under the ſanction of antiquity, unparalleled ſtability, and ſucceſs, carries with it alſo, an immediate effect of peace and comfort of mind, and the hope and aſſurance of a life to come: A life full of bliſs and glory, purchaſed by the blood of the Son of God :---whoſe grace, with the love of the heavenly Father, and the fellowſhip of his bleſſed Spirit, remain on us, and on all that love the bleſſed JESUS, unto the end! *Amen.*

FINIS.